PENNSYLVANIA METHODIST CONVENTION

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Methodist State Convention of Pennsylvania. Philadelphia, 1870.

METHODISM

IN THE

STATE OF PENNSYLVANIA,

AS REPRESENTED IN

STATE CONVENTION,

HELD IN PHILADELPHIA,

OCTOBER 18-20, 1870.

REPORTED BY S. M. STILES,

ISSUED BY THE PUBLISHING COMMITTEE.

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PREFACE.

METHODISM claims to have had its origin and growth providentially for a specific purpose. "The philosophy of its history" is thus stated by its great living historian: "Any new practical measures which may be rendered expedient, by the ever-varying conditions of human history, for the effectiveness of the Church in the moral regeneration of individual men, are admissible, being in harmony with the original purpose and simplicity of the Gospel, however they may contravene ecclesiastical precedents or traditions." In all the "extraordinary series of events" which mark its history there is this recurrence to the first principles of Christianity.

Perhaps there is no more striking illustration of the general truth of this statement than the origin and growth of Methodist State Conventions. The first experiment of such a meeting "without authority and altogether irresponsible" was made in Massachusetts within two or three years. But already the plan has taken fast hold and been generally adopted. Our Church papers, official and non-official, have found in them, so far as we can bring to mind, nothing as yet to disapprove of, and much in every way to commend. Their various issues are full of reports of their proceedings or of announcements that such Conventions are now being held or are anticipated, until next year they will probably be held in every State.

There must have been a necessity in American Methodism for such informal gatherings. An idea could not expand so rapidly without some good reason of explanation. We do not have to go beyond Methodism in Pennsylvania to find the argument for such meetings, and the advantages arising therefrom.

In Pennsylvania, on account of the division of the State by

Conference lines and the fact that several of the Conferences extend beyond the State boundaries into the territory of adjoining States, the statistics and resources of Methodism have heretofore been unknown, except to the careful plodding gatherers of such information from sources lying out of the reach of the masses of our communion. Intelligent Methodists have not known the number in Church fellowship, in our Sabbath-schools, in our various educational institutions, the value of Church property, &c., &c.

This volume furnishes such information. It does more; questions of spiritual and business interest are here discussed with great ability, and although the conclusions reached are without any legal power to bind, yet their moral force in direct effects cannot but be very great.

As a practical illustration of the working of lay delegation, about to be introduced into our body, this, with similar volumes, is of great value. Ministers and laymen met on common ground of interest and influence, for mutual consultation in matters in which each are interested equally, and the spectacle presented was not that of the lion and the lamb lying down together under the magnetism of some controlling influence the withdrawal of which might have been the occasion for strife and contention, but one of beautiful harmony and co-operation, saying to those who may have feared the introduction of the lay element into our Church councils: "Behold how beautiful it is for brethren to dwell together in unity." These Conventions have shown that there is nothing in Methodism to prevent perfect co-operation between its lay and ministerial element.

The Convention of Pennsylvania Methodists brought together laymen and ministers hitherto unknown to each other, now known and loved as brethren both in the flesh and in the Lord. Each and all received from the contact of kindred mind new impulses for practical work in the great fields white unto the harvest, and they went forth to their homes to pray the Lord of the harvest to send forth more laborers into his vineyard.

Their words—words of wisdom and of hope, thus presented to the public will prove a blessed inspiration to others as well as a source of valuable information to all.

PROCEEDINGS

OF THE

GENERAL COMMITTEE OF ARRANGEMENTS.

At the sessions of the Philadelphia and Central Pennsylvania Conferences, of the Methodist Episcopal Church, held at the same time in March last committees were appointed to correspond with Methodists throughout the State in reference to the propriety of holding a Methodist State Convention in Pennsylvania. These committees met on the 14th of April, in Wilkesbarre, during the session of the Wyoming Conference, that body having also appointed a committee.

Present.—Rev. R. H. Pattison, D. D., Rev. G. D. Carrow, D.D., Col. John A. Wright, Thos. W. Price, Gen. Charles Albright—Philada. Conference.

Rev. Irwin H. Torrence, Rev. John A. Gere, D. D., Rev. Francis Hodgson, D. D., W. H. Woodin, Col. J. Sallade—Central Pennsylvania Conference.

Rev. Y. C. Smith, D. D., Rev. H. Brownscombe, Rev. W. J. Judd, Daniel Taylor—Wyoming Conference.

Rev J. A. Gere, D. D., was elected Chairman, and Rev. Y. C. Smith, Secretary. The meeting was opened with prayer by Rev. F. Hodgson, D. D.

After careful and earnest consideration, the following resolutions were adopted:—

1. That it is the judgment of this General Committee that a Methodist Episcopal State Convention be held in and for the State of Pennsylvania.

2. That the Convention shall be composed of two delegates from each pastoral charge, the Bishop residing in the State, Presiding Elders, Presidents and Professors in Colleges and Seminaries under our control, Agents of benevolent societies, and Editors of Methodist papers published in the State.

3. That the delegates shall be appointed by the respective charges, in such way as they may select, and in case any charge fails to appoint delegates, the Presiding Elder is requested to appoint the requisite delegates to fill the vacancy.

4. That the Presiding Elders of districts in the Erie and Pittsburgh Conferences, lying within the State of Pennsylvania, appoint three ministers and three laymen from each Conference, as members of the Committee, to make arrangements for the proposed Convention; and that the Presiding Elder of the Tioga district, East Genesee Conference, and one layman appointed by him, be members of the said Committee.

5. That when we adjourn, we do so to meet on Wednesday, the eleventh day of May, at 3 o'clock, P. M., at 1018 Arch Street, Philadelphia.

6. That Rev. I. H. Torrence be appointed Corresponding Secretary of this Committee.

7. That a committee of six, consisting of Revs. I. H. Torrence, G. D. Carrow, J. W. Jackson, and Y. C. Smith, and Messrs. J. A. Wright, and Thomas W. Price, be appointed to suggest appropriate topics to the General Committee at its next meeting, to be submitted to the State Convention; and they may increase their number, by appointing one member from each of the Conferences not now represented in this Committee.

8. That the President of the General Committee shall be a member ex-officio of the above sub-committee.

The General Committee met according to adjournment at 1018 Arch St., Phila., May 11th, at 3 o'clock, P. M.

Rev. J. A. Gere, D. D., in the chair. In the absence of Rev. Y. C. Smith, D. D., Rev. R. H. Pattison, D. D., was appointed Secretary.

The Committee continued in session for two days, giving very great attention to the work committed to their care.

Philadelphia was finally fixed upon as the place for the holding of the Convention, and October 18th, 19th and 20th as the time.

The following general programme of business and assignment of topics for the Convention was agreed upon :—

1. Tuesday afternoon, at 3 o'clock. The Organization.

2. Tuesday evening, 7½ o'clock. Topic—"Methodism, its Growth and present Position in the State." *Committee*—Rev. I. H. Torrence, Rev. W. H. Kincaid, and J. M. Maris.

3. Wednesday morning, 9 o'clock. Topic—"The Type of Piety necessary to the highest prosperity of the Church." *Committee*—Rev. Geo. Peck, D. D., Rev. G. D. Carrow, D. D., and Rev. F. Hodgson, D. D.

4. Wednesday afternoon, 2½ o'clock. Topic—"The Charitable Institutions of the Church." *Committee*—Col. John A. Wright, E. H. Worne, and Rev. H. Miller, D. D.

5. Wednesday evening, 7½ o'clock. Topic—"The Duty of the Church in relation to the Christian Sabbath and the Cause of Temperance." *Committee*—The *Sabbath:* W. W. Wythes, Hon. Jos. McEnally, and Rev. Wm. Sampson. *Temperance:* Hon. John McCalmont, James Black, Esq., and Rev. P. Coombe.

6. Thursday morning, 9 o'clock. Topic—"The Educational Interests of the Methodist Episcopal Church in Pennsylvania." *Committee*—Rev. Geo. Loomis, D. D., Rev. R. L. Dashiell, D. D., and Rev. I. C. Pershing, D. D.

7. Thursday afternoon, 2½ o'clock. Topic—"The Public School Question." *Committee*—Rev. A. Wheeler, D. D., Rev. J. W. Jackson, and P. W. Shaeffer, Esq.

8. Thursday evening, 7½ o'clock. Topic—"The Duty of the Christian Citizen to the State." *Committee*—Wm. H. Allen, LL. D., Hon. H. L. Richmond, and Rev. H. S. Nesbitt, D. D.

LIST OF DELEGATES.

BISHOPS.—M. Simpson, D. D.

PRESIDENTS AND PROFESSORS OF COLLEGES AND SEMINARIES.—Rev. Geo. Loomis, D. D., Rev. Robt. L. Dashiell, D. D., Rev. I. C. Pershing, D. D., Rev. T. P. Ege, Rev. S. L. Bowman, Prof. W. H. Shelly, Prof. D. W. Bartine.

EDITORS.—Rev. S. H. Nesbitt, D. D., Rev. A. Wallace, Rev. E. A. Johnson.

SECRETARIES AND AGENTS.—Rev. J. P. Durbin, D. D., Rev. I. H. Torrence, Rev. A. J. Kynett, D. D., Rev. P. Coombe, Rev. Jos. Horner, Rev. S. W. Thomas.

MINISTERS.—Geo. Peck, Charles Cooke, John A. Gere, F. Hodgson, Joseph Castle, N. S. Buckingham, H. C. Pardoe, G. T. Ockerman, A. B. Leonard, W J. Paxson, W. H. Burrell, J. Lindamuth, Alex. M. Wiggins, Thompson Mitchell, B. H. Crever, H. Brownscombe, L. W. Peck, J. Walker Jackson, C. F. Turner, T. Kirkpatrick, A. Manship, J. M. Wheeler, John Thrush, J. H. Weston, E. M. Chilcoat, John Floyd, J. B. Sharer, John Stringer, S. A. Heilner, M. H. Sisty, John Shields, T. C. Pearson, H. M. Ash, G. G. Rakestraw, C. I. Thompson, L. B. Hoffman, C. V. Wilson, G. D. Carrow, Thos. C. Murphy, J. R. T. Gray, Jesse R. Akers, Wm. A. Houck, B. B. Hamlin, James C. Clarke, P. F. Eyer, L. C. Floyd, A. C. Bowdish, J. A. Krummer, J. Pilkinton, E. A. Squier, W. W. McMichael, D. M. Hollister, J. H. Conkle, T. M. Reese, M. Barnhill, W. W. Reese, T. B. Miller, L. B. Hughes, E. I. D. Pepper, J. A. De Moyer, P. J. Cox, W. Major, C. P. Masden, W. Cooper, Z. S. Stevens, G. W. Izer, G. R. Hair, J. Mason, S. W. Weiss, H. Miller, H. L. Chapman, C. W. Smith, I. T. Walker, R. Owen, W. L. Gray, S. C. Swallow, J. B. Cuddy, P. J. Gates, C. L. F. Howe, W. C. Robinson, E. W. Kirby, John R. Bailey, W. P. Bignell, W. Cochran, F. B. Riddle, G. Heacock, G. W. Lybrand, H. C. Cheston, E. M. Wood, J. P. Miller, J. E. Kessler, Joseph Gregg, H. C. Beacom, W. J. Mills, J. M. Groves, H. Sinsabaugh, T. A. Fernley, James Curns, S. Barnes, W. B. Wood, N. W. Colburn, J. B. Sumner, A. R. Miller, J. B. McCullough, E. F. Swartz, B. F. Stevens, G. W. Cranage, H. B. Fortner, N. J. Hawley, J. F. Chaplain, J. J. McIlyar, J. H. Alday, J. M. Hinson, J. G. Eckman, Wm. Bixby, J. O. Woodruff, C. H. Payne, D. C. Olmstead, B. G. Paddock, F. A. King, S. W. Kurtz, W. Vanderkerchen, R. Turner, H. F. Isett, M. A. Day, J. A. Cooper, Y. C. Smith, L. M. Hobbs, W. M. Dalrymple, S. Pancoast, I. Mast, J. Cummins, M. D. Kurtz, Theo. Stevens, A. L. Wilson, R. N. Stubbs, J. C. Scofield, R. M. Bear, J. Edwards, S. Lucas, T. Montgomery, T. W. Simpers, J. T. Swindells, Thos. Harrison, A. S. Bow-

man, J. F. Meredith, H. S. Mendenhall, J. J. F. Brunow, C. H. McDermond, S. Hughes, W. C. Best, Jacob Todd, J. S. Crook, R. W. Humphries, W. A. McKee, W. H. Fries, H. A. Cleveland, F. Gelman, F. L. Heller, S. Powers, A. S. Dobbs, D. W. Gordon, A. Wheeler, S. Townsend, T. B. Neely, W. Swindells, W. McCombs, J. W. Knapp, J. La Bar, S. G. Grove, S. H. C. Smith, W. Coffman, W. M. Ridgway, S. T. Kemble, D. L. Patterson, R. H. Pattison, John D. Stewart, John Bert, A. C. Crosthwaite, M. L. Smith, A. Brittain, Samuel Creighton, F. E. Crever, J. S. Johnson, E. H. Slocum, G. W. Miller, D. A. Beckley, S. F. Brown, R. J. Carson, S. H. Hoover, J. F. Crouch, W. H. Elliott, S. R. Gillingham, L. D. McClintock, W. J. Stevenson, J. J. Pearce, J. J. Timanus, Samuel Irwin, H. E. Gilroy, G. T. Hurlock, J. Bawden, E. H. Hoffman, Hon. I. S. Deihl.

Laymen.—Hon. H. L. Richmond, Col. John A. Wright, Hon. J. S. McCalmont, Wm. H. Allen, LL. D., Hon. Eli Slifer, Thomas W. Price, Gen. C. Albright, Col. Jacob Sallade, T. T. Tasker, Sr., S. Grove, J. F. Kreps, P. A. Laffer, I. L. C. Miller, Wm. Kinsey, Hon. A. O. Heister, J. S. Smith, Geo. S. Snyder, M. W. Jackson, W. F. Kline, W. A. Leary, Jacob Windolf, H. Neaffer, Thos. T. Mason, Jacob H. Walter, B. D. Biggs, D. H. Bowen, Henry Gregory, W. F. Sadler, J. Wesley Awl, Ira D. Sankey, Henry Hill, S. W. Murray, M. Briggs, W. S. Smith, J. W. Fleming, S. J. Brisbin, J. Stillman, B. F. Crawshaw, W. Matthews, H. C. Shurtleff, S. S. Huff, S. J. Shoop, Geo. Gleim, Samuel Gracey, F. Schluembach, James Black, Col. A. Cummings, Daniel Starkey, John J. John, William Downey, S. G. Cook, J. H. Smith, J. W. Quiggle, N. Manship, John Hean, Jr., W. Yates, S. Rodgers, J. Eshelman, P. Pettebone, W. Murray, W. Brown, Geo. S. Bennett, H. N. Powell, A. Blakeley, J. C. Williams, I. Shallcross, E. Bull, W. J. Madeira, R. Jones, C. H. Barnard, W. H. Kincaid, John White, O. Boice, J. Shepherd, H. R. Mosser, Geo. Yeager, Col. G. F. McFarland, A. Robeno, Jr., J. N. McCartney, G. W. Defrain, A. Wright, T. K. Peterson, J. L. Luckenback, Thos. West, Joseph Parrish, M. D., Henry Dearr, Andrew Zane, Jr., G. F. Matter, Lemuel L. Logan, Geo. L. Horn, Geo. Slate, W. Hunt, J. H. Creasy, W. D. Melick, J. S. Houch, S. Arnold, C. W. Ashcorn, J. W. Rhoads, Thos. Lamb, M. Turner, W. McCarthur, Jas. Thomas, J. W. Swartz, W. R. Thomas, J. D. Patterson, J. W. Glover, W. Lefevre, W. B. Allen, W. L. Lance, J. H. Ruggles, A. Bruner, S. C. May, M. W. Fricke, John Bone, Thos. Gould, Geo. A. Wakerly, W. G. Spencer, M. Hannum, J. M. Maris, David Clarkson, K. W. Clarkson, W. C. Hesser, Aaron Breisch, R. Morrow, J. H. Nobbs, Wm. Freeman, Jas. Kasson, J. W. Higgs, S. Kelly, R. C. Scott, G. F. Flammer, F. A. Louder, Wm. L. Hazlett, D. L. Briggs, R. Askcorn, Jesse Beaver, B. D. Beyea, H. R. Breniser, C. Scott, C. E. Lytle, Enos F. Clound, David McGinness, James M. West, C. F. Steinman, Geo. Thumlet, John Shultz, W. A. Ruddack, W. Perry, N. S. Brittain, W. Hauck, W. W. Headrick, Omer J. Kingsley, J. Starner, S. Benner, W. Hodgson, J. Wimer, F. A. Fidler, C. Perrine, T. B. Castle, M. D., J. T. Gilton, P. Rudolph, E. McClain, John Lent. Henry Crouse, B. H. Kendig, M. D., David Care, John Hall, H. E. Moore, H. Z. Zeigler, George Rouse, J. McCurdy, J. D. Flousbury, W. Summers, W. B. Hertzel, C. B. Hare, J. B. Winer.

MINUTES OF THE CONVENTION.

FIRST SESSION.

HORTICULTURAL HALL, PHILADELPHIA,

Tuesday afternoon, Oct. 18th, 1870.

THE Methodist State Convention of Pennsylvania was called to order at three o'clock, P. M., by Rev. John A. Gere, D. D., Chairman of the general Committee of Arrangements, who nominated Hon. H. L. Richmond of Meadville, as temporary Chairman. The nomination was unanimously confirmed. Mr. Richmond, on taking the chair, made the following address:

GENTLEMEN OF THE CONVENTION: The honor conferred upon me by your vote is a very unexpected one, and I shall not attempt, as is sometimes customary, to make a formal speech before taking the Chair. We should remember, however, that this is not a political Convention or organization. We have heard in this country a great deal about such Conventions: we know somewhat of them; but, I repeat—and I hope it will be remembered by this Convention—that we are not gathered together for any political purpose; and yet, as perhaps you will learn before the Convention adjourns, every Methodist should be, in a certain and particular sense of that word, a politician.

We meet here as a religious Convention, as a religious body—not representing all the religious denominations in the country; and while we hope to do nothing here that will not have a tendency to promote our religious interests as a denomination, we do expect to do good to the great community that we represent.

The holding of these State Conventions is something new in our history as Methodists. Properly conducted, with proper subjects before them for discussion, they will become a mighty power in the land for good. I have been greatly interested in looking over the history of the several Conventions that have preceded this, and, with a heart palpitating with joy, have I read the sentiments, pure, elevating, religious, that have been proclaimed in all those Conventions.

Let me repeat, then, that we have met as a religious body, representing, perhaps, numerically, and in many other respects, the most powerful religious organization in the Church of Christ. Why, I heard not long since an Episcopal minister, while preaching a sermon on the centenary of Metho-

dism, make the allegation, that the Methodist Church was nearer to being a national organization than any other in the land.

Now there is one sense in which I know all of us would desire to have that true: we would deprecate the day that the Methodist Church should be a national organization in the European sense of the term; but, so far as preaching the Gospel is concerned, so far as the promulgation of a great religious sentiment is concerned, so far as she seeks to purify the morals of the country, I pray that she may become a national organization.

Let us then, my friends, during the progress of this Convention, remember that we are here, not as a political but as a religious body; and while we are here, let us cultivate that feeling of unity and harmony that belongs to us in the relations we sustain to each other; and let it be the united prayer of every one, that this Convention may be a blessing, not only to the Church represented, but to the Commonwealth, nay, to the nation itself.

On motion of Rev. Dr. Pershing, of Pittsburgh, Rev. R. H. Pattison, D. D., of Philadelphia, was chosen temporary Secretary.

At the request of the Chairman, Rev. Dr. Nesbitt, Editor of the *Pittsburgh Christian Advocate*, conducted the opening devotional exercises. Dr. Nesbitt announced the 175th hymn—

"All hail the power of Jesus' name,"

which was sung by the Convention, under the leadership of Professor Fischer. Dr. Nesbitt then offered an appropriate prayer.

Col. John A. Wright, of Philadelphia, offered the following resolution, which was adopted, viz.—

Resolved, That a Committee, composed of two Delegates from each Conference represented in this Convention, be appointed by the Chair to nominate permanent Officers for the Convention.

The list of Conferences lying in whole or in part within the limits of the State was called, and it was found that the following were represented, viz.: Philadelphia, Central Pennsylvania, Pittsburgh, Erie, East Genesee, Wyoming, East German and Newark.

The Chair announced the following committee to nominate Officers for the permanent organization, viz.: Col. J. A. Wright, Rev. J. W. Jackson, Rev. H. Brownscombe, Rev. Y. C. Smith, D. D., Rev. Jas. Curns, Col. J. Sallade, Rev. H. Miller, D. D.,

J. F. Dravo, Esq., Rev. E. A. Johnson, Hon. J. S. M'Calmont, Rev. C. L. F. Howe, Rev. R. L. Dashiell, D. D., Rev. J. J. F. Brunow.

On motion of Gen. C. Albright, of Mauch Chunk, a committee of five on credentials was ordered. Gen. C. Albright, Rev. H. C. Pardoe, G. W. Cranage, Esq., Rev. W. Bixby, and Rev. W. P. Bignell were appointed on the above committee.

On motion of I. C. Pershing, D. D., it was voted that the Rules of Order of the last General Conference of the Methodist Episcopal Church be adopted, as far as applicable, for the government of this Convention during its session.

A Committee from the National Local Preachers' Association, holding its session in Union Church, in this City, was introduced to the Convention. Rev. S. Kramer, chairman of the Committee, addressed the Convention as follows:

MR. CHAIRMAN AND BRETHREN BELOVED: We are a Committee from the Local Preachers' National Association, meeting in this city, in the Union Methodist Episcopal Church. We have been appointed to convey to you the fraternal greetings of that body, and to thank you for the kind invitation that has been extended to us to meet with you this afternoon and evening; but as it was impossible for us to close our business in order to gratify ourselves to meet with you upon this afternoon, we have been appointed to return to you the heart-felt thanks of that Association for your kindness toward them, and to extend to you an invitation to meet with us this evening at half past seven o'clock, in our religious Jubilee. Our exercises will be closed this afternoon, and it is a matter of regret that we could not be with you. Anxiously desiring your presence, we have come to invite you to be with us, but, from surrounding circumstances, we are constrained to believe that that is impossible. We should be very happy indeed if any of you can possibly forego the privilege you might enjoy here this evening, to have you meet with us. Again, in the name of the Local Preachers' Association, we return to you our heart-felt thanks, and bid you God speed, praying that the blessing of God may be upon you, and that this great movement, which you have here inaugurated, may redound to the glory of God.

On motion of Rev. Dr. C. Cooke the thanks of the Convention were tendered to the Local Preachers' Association for their fraternal invitation, and their regrets expressed that the business before them would not allow their accepting it.

The Committee on Permanent Organization, through their

Secretary, Rev. J. W. Jackson, made the following nominations, which were unanimously confirmed, viz.:

President.—Bishop M. Simpson, D. D.

Vice-Presidents.—Rev. H. Sinsabaugh, J. W. F. White, Esq., Rev. W. P. Bignell, Hon. J. S. M'Calmont, Rev. W. Cochran, Major B. S. Dartt, Rev. Y. C. Smith, D. D., Payne Pettebone, Esq., Rev. Thompson Mitchell, D. D., Hon. Eli Slifer, Rev. Charles Cooke, D. D., William H. Allen, LL. D., Rev. J. J. F. Brunow, F. Gildemier, Esq.

Secretary.—Rev. Robert H. Pattison, D. D.

Assistant Secretaries.—Rev. W. J. Paxson, J. H. Walter, Esq , P. A. Laffer, Esq., Rev. C. L. F. Howe, J. W. Rhoads, M. D., George R. Snyder, Esq.

On motion of Rev. J. W. Jackson, the officers of the temporary organization were requested to retain their positions during the present session.

Rev. J. W. Jackson, Rev. I. C. Pershing, D. D., and Rev. E. A. Johnson, were appointed a committee to wait upon Bishop Simpson and inform him of his election as President of the Convention.

Thomas W. Price, Esq., of Philadelphia, offered the following resolution, which was adopted, viz.:

Resolved, That a committee be appointed, consisting of one from each conference represented in the Convention, to whom shall be referred all resolutions, except those presented by committees, to whom topics have been assigned.

The chair appointed the following as such committee:

Thos. W. Price, Esq., Rev. Wm. Bixby, M. W. Jackson, Esq., Thos. Snowden, Esq., Rev. A. Wheeler, D. D., Rev. C. L. F. Howe, Rev. R. L. Dashiell, D. D., Rev. J. J. F. Brunow.

There being no business before the Convention,

Rev. George Peck, D. D., the oldest Methodist preacher in Pennsylvania, was called on for an address. He responded in a brief speech, referring to interesting facts in his ministerial history, now covering the period of fifty-four years, and expressing a warm interest in the progress of the Redeemer's cause, and strong hopes for the entire success of the Convention.

At the conclusion of Dr. Peck's remarks,

Rev. Charles Cooke, D. D., standing next in the rank of seniority, was called to the platform, and made an interesting address, replete with genial humor and Christian hope, and ex-

pressing the strongest attachment to the work of the ministry, in which he is still effectively engaged.

Rev. F. Hodgson, D. D., being called for, made some appropriate remarks, full of cheerfulness and devotion to the cause of Christ; and was followed by Rev. John A. Gere, D. D., whose speech abounded with humorous facts and instructive incidents, connected with his long and varied experience. He referred to the first Methodist sermon he ever heard, having been preached by Dr. George Peck, in 1817; and closed by expressing a good hope of a final meeting with those present, in the heavenly land.

At the close of the address of Dr. Gere the Convention adjourned, to meet at half-past seven o'clock in the evening.

The doxology was sung, and

Dr. George Peck pronounced the benediction.

SECOND SESSION.

HORTICULTURAL HALL, PHILADELPHIA.

Tuesday evening, Oct. 18th, 1870.

The Methodist State Convention met according to adjournment at 7½ o'clock.

Hon. H. L. Richmond in the chair.

Religious services conducted by Rev. P. Coombe of Philadelphia.

Bishop M. Simpson, D. D., the President of the Convention, was conducted to the chair, and made the following address:

INAUGURAL ADDRESS OF BISHOP SIMPSON.

Brethren of the Convention, Ladies and Gentlemen: Called by your kindness to take the chair on this occasion, I return to you my thanks for your fraternal confidence and courtesy. And, as this Convention is the first of this character, held in the State, it may not be amiss to say a few words touching its objects.

And, first, I do not understand it to be legislative in its character; it does not propose to discuss any question of church economy. There have been, in different periods of our history, conventions having this object in view, but I trust that day has forever passed away. The union between the ministry and laity, growing stronger from year to year, leaves no occasion for

any outside issues to arise, or for any bodies other than those constituted in the economy of the Church, to consider questions touching its legislation.

Nor is the onvention a political body. Our friends meet with the different political organizations to select candidates for office and to adopt party platforms; we are not here for any such purpose, or in the interest of any political party. We recognize our brethren connected with the various parties, and it is not to be expected that any question will arise here touching the political views of any member. The Methodist Church is not, and never has been connected with any political party; and I say it with all kindness to both the great parties of the day, that, while the Methodist Church is ready, in any righteous struggle, to stand by the country when its life is in peril, yet it feels that it owes nothing to the leaders of either political party.

The object of this Convention, if I understand it, is, first, to promote a more free social intercourse and acquaintance between different sections of the Church. Separated as we are, into different Conferences, we have sometimes found it difficult, when we desired some general movement touching educational and other kindred matters, to produce perfect unanimity of action. Now, assembling here from the various Conferences which interlace with each other in our State, ministers and members look each other in the eye, take each other by the hand, learn to know how to appreciate each other, and then, as union gives strength, there will be a bond strong in its character, that shall bind the Atlantic to western Pennsylvania, and the northern sections of our State to the southern borders, and, though separated by Conferences into different bands, we shall be one body of Methodists throughout the State.

Next to a social acquaintance and the friendship that arises from it, there are general questions which interest us; and these you will find on the programme made by the Committee. We shall be glad to consider the growth of Methodism in the State; and in its consideration we shall find that it has grown more rapidly in some sections than in others. We shall be led to ask for the causes; to inquire what agencies may be used; and probably the result of our deliberations may be to give an increased impetus to some of our movements. There are also questions touching our educational institutions. We need to have more sympathy for our colleges and seminaries in all parts of our Commonwealth. And as these matters come before us in review, we shall probably love our institutions the better, and be prepared to co-operate with them more cordially. Then, as the era of charitable institutions is, as I fancy, commencing to gain favor very rapidly with the public mind in our Church, we shall be led to inquire what we can do in this respect; what more can be done for our widows and orphans, for the sick and for the poor, and our charities possibly may be, either directly or indirectly, placed upon a broader basis, and possibly men of liberal feeling and generous views, reflecting upon the pressing needs of the Church, may be stimulated to liberal action in time to come.

Should there be no direct results apparently flowing from this Convention, still we cannot measure what its indirect influences may be. Light and heat and electricity and magnetism permeating, to some extent, all bodies, we

cannot measure or weigh them; moving to-day silently, to-morrow they may accumulate for benefit or for destruction. So the thoughts started to-day, kindled in a few minds here, may diffuse themselves until there shall be an object presented around which they shall gather and exercise a potent influence.

Such are some of the subjects which will come before us, and then we may consider as citizens the great questions of the age in which we have a part, and in which we can co-operate with our brethren of other Christian denominations. How we can co-operate, upon what measures, and to what extent, may be subjects for our consideration. I rejoice at least to think, that a body of Methodist ministers and laymen are always ready to co-operate with any other section of the Church of Christ upon a broad and equal platform, and ready to engage in all works of benevolence and mercy.

Assembled, as we are, in this year, 1870, the mind cannot, it seems to me, but revert to the wonderful growth of our Church. I would not anticipate, as the subject shall come before you, I trust, in an interesting manner, in a very few moments, yet, in this commencement of our services, we may take a bird's-eye glance. One hundred years ago Methodism in Pennsylvania owned one church—a church that, for eleven years had no board floor in it, but a simple earthen one; a church that for fourteen years remained unplastered, and was unfinished for more than twenty years; this was the Methodism of 1770. For ten years more there were but two little country churches, insignificant in their dimensions, and not until 1784 was there an extensive work far into the interior or possibly west of the Allegheny mountains. To-day you look abroad, and Conference after Conference is mapped out on our territory.

These brethren are meeting from all parts of the State, and we ask, What has given this great growth? While we may not tell precisely what has occasioned our growth, I think I can understand very clearly what causes have not contributed to it.

And first, we owe very little to emigration. It is true, we have received some members from England and from Ireland—very valuable co-workers in the kingdom and patience of our Lord Jesus Christ. But Methodism in those countries is comparatively feeble. In Ireland to-day in a population of 7,000,000, we have a membership of only about 20,000, consequently the emigration coming from Ireland brings with it scarcely a trace comparatively of Methodism. Methodism in England is stronger, and yet, in one hundred years past, it grew from a very small vine, to its present proportions. From Scotland we have received no additions of moment, and, as to the continent of Europe, there is now very little Methodism there save that which has arisen by a re-action from our own country. So that as we look at the tide of emigration pouring into our country, while it serves to augment other Churches it has done very little for us. The tide pouring from England has swelled the Protestant Episcopal Church; Scotland and Ireland have augmented the different branches of the Presbyterian Church; the great emigration from Germany has swelled the Lutheran and Roman Catholic Churches; still the latter has received its immense contributions from the Catholic popu-

lation of Ireland, but whatever growth Methodism may have had in this country, it owes very little of it to emigration.

In the second place, it owes nothing of it to Government favor. Other Churches, in different countries, have been connected with the Government. I speak not now as a matter of complaint against them, but in some form, they have been connected with the State, as the Catholic Church in all lands of Europe, the Lutheran Church in Germany, Switzerland, Denmark, Sweden and Norway; the Presbyterian Church in Scotland and Ireland; and the Protestant Episcopal form of church government in England. All these have had Church and State connections, and they have known how to influence the State and to make alliance with it. Whether to its credit or otherwise, the fact stands out in history, that Methodism, in any of its forms, has never either sought or obtained an alliance with the State in any country on the face of the earth. It has gained its conquests simply alone. It has received the protection of citizenship from Government—and sometimes scarcely that; it has received the protection of property as others; but it has never been looked upon with favor. From the beginning of our Government, as Washington was an Episcopalian, Episcopalian chaplains were selected for the army and navy, and have controlled our army and navy chiefly from that day to this—so much so that on a visit to West Point a few years ago, a young cadet told me that he belonged to the State Church, and when only a few years ago the President of the United States happened to select a Methodist for chaplain, but who declined the offered position, some members of the faculty declared that they would have none but an Episcopalian chaplain, because the Episcopalians had the right to the army in this country. Now I mention this, not to complain, but simply to show that we have grown in no case by Government favor. And to-day look abroad, and while we have a citizenship, that certainly in the last great struggle was second to no other denomination in its devotion to the country, read the lists of officers in Pennsylvania, selected by men of both parties, and you will scarcely find half a dozen Methodist names among them. Now I mention this, I repeat, not by way of complaint, but simply to show that, by whatever causes we have grown, we have not grown by State or Government patronage.

In the third place—I speak without any invidious feeling—we have not grown by the special courtesy of our friends of other denominations. I would be the last in the community to attempt to stir up prejudice or sectarian bigotry. The day of Christian union, I trust, is dawning upon us, and I hope that all shades of bigotry will forever flee away; but I see old men here, who remember the days of other years. I myself remember well the struggle through which I, when a youth, was called to pass; and we know the opposition we endured. You who have love and leisure for such perusal, can find, in the Philadelphia Library, some pamphlets, rare and rich, that show the spirit in which our views were received and the manner in which our Church was treated. But, as I said before, I trust those days are passing away. Occasionally there is a man in a society, here and there, which has not roused up from its Rip Van Winkle sleep, and that is hardly aware of the progress of the age. Now we take brethren of all denominations by the

hand. We invite them into our pulpits, and with the exception of one or two denominations, others invite us into theirs.

The growth of our Church by whatever means produced, was not because we had early literary institutions or literary facilities. In the colleges of this country, such as Harvard, and Yale, and Princeton, in the university of this city, and Columbia College, of New York, institutions venerable with age, grand in their character, and which have exercised a controlling influence on the public mind, we had no partin their control, and not until about forty years ago had we respectable literary institutions established by our own means and under the control of our own friends.

What then has been the occasion of this growth ?

I may answer, we recognise, first, and chiefly, the blessing of almighty God. To Him we owe whatever we are, whatever we have been able to do. Under His blessing I think we owe this growth, first, to our doctrines. Our ministers have sent out no uncertain sound from the pulpit. The doctrine of free salvation has echoed from the beginning up to this hour; and while we have recognized our mission to every son of Adam and every daughter of Eve, we have been able to go with the consciousness in our hearts that God's mercy was designed for every one of them. And this feeling has spread abroad ; it has given us, I believe, in part, the heart of the masses; ministers have gone to proclaim to every man, high or low, the riches of grace in Christ Jesus, and the masses have gathered around them, and it may be said of our ministers, as of the blessed Saviour, "the common people heard" them "gladly."

Not only have we proclaimed a free salvation to all mankind, but our usages breathe a spirit of fraternal love. We have set the Church at work everywhere, and Methodism has evoked the talent of the Church wherever found, from the highest to the lowest. It has not left to the pulpit the work to be done, but it has called upon the fathers in the Church and upon the babes in Israel. And the moment divine grace has sought the heart and led a man to the altar he has been urged to tell what God has done for his soul. Thus the talent of the Church has been called into exercise, and long years before there were Woman's Rights Conventions, long years before this question of the relation of woman to society and the Church was being discussed, Methodism took our mothers and sisters and daughters by the hand and told them of their inalienable rights in Christ Jesus, and our class-meetings and love-feasts attested the influence of Christian experience uttered by their lips. Many of us in this assembly to-day, owe all we are and all we have been able to do, to the teachings of just such Christian mothers, whose prayers we heard from our earliest infancy, and whose tears dropped warm upon our heads.

It is thus that, whatever may be its defects, Methodism, going with a warm heart to the masses, and proclaiming salvation, has sought to enlist their sympathies and active co-operation in the advancement of the Redeemer's kingdom. I trust the same spirit will ever continue. Our churches, once small and plain, have been displaced by other edifices more beautiful in architecture. Congregations, large and refined in character, are found gathering here and there all over the country. I rejoice in this, chiefly, that,

with every external improvement, I believe the Spirit of God still dwells in the bosom of the Church, and that in the midst of external prosperity we are seeking to cultivate true piety and its manifestation in works of mercy and love. I think a liberal spirit is developing in connection with religious experience; and the noble offerings, the generous donations, the sacrifices made, the broad plans formed, the strong foundations laid for works of benevolence, at once attest the faith and zeal which still operate in the Church in which God has placed us.

And now, brethren, you have commenced this second century; I trust a glorious career is before you; but this shall be only by the continued presence of the Spirit of God among us; only by humility, and love, and zeal; only by deep earnestness and increased activity. Shall we have that earnestness? While I labor as I may for improvements in every form, my heart pants for the old spirit of deep devotion to God, for the manifestation of Christian earnestness in all our meetings and in all our labors. And to the young men of the Methodist Church, as well as to the old men, I would say, the strength of our organization, in its influence on society, will be the conviction that God is still among us. Show it in your prayers; manifest it in your deep earnestness; go talking to men everywhere, and labor to bring sinners to Christ and prepare souls for His crown.

The minutes of the afternoon session were read and approved.

On motion of Rev. P. Coombe, Dr. George Peck was elected a special Vice-President.

On motion of Dr. Robert H. Pattison, the programme prepared and printed by the General Committee of Arrangements was adopted as the order of business for the future sessions of the Convention.

The President announced the topic of the evening to be "Methodism, its growth, and present position in the State."

Committee—Rev. I. H. Torrence, Rev. W. H. Kincaid, and J. M. Maris, Esq.

Rev. I. H. Torrence, chairman of the Committee, presented and read the following report:—

Growth and present Position of Methodism in the State.

The edition of Christianity called Methodism, was introduced into Pennsylvania by Captain Thomas Webb, in the year 1768, if not in 1767. The first class formed consisted of seven persons. He preached in a sail loft, at the south-east corner of Dock Creek and Delaware River. Here the class met. In 1769 one hundred years ago, the Methodists bought the building ever since known as St. George's, located at the corner of Fourth and New Streets, where the present board of trustees cordially and unanimously

invited this Convention to hold its sessions. But the growth of the Church since 1769 has been such that we find "Old St. George's" could not so well accommodate the Church of 1870.

The Methodist Episcopal Church in the State of Pennsylvania includes, in part or in whole, twelve Annual Conferences: namely, Philadelphia, Central Pennsylvania, Pittsburgh, Erie, Wyoming, East Genesee, Genesee, Baltimore, Newark, Central German, East German, and Delaware. Of these, Philadelphia and Central Pennsylvania only, lie wholly within the State.

In compiling these statistics great difficulty has been encountered, and care taken to include only the statistics of those parts of the Conference within the State.

Clerical Department.

The Ministry of the Methodist Episcopal Church in the State of Pennsylvania is composed as follows:

Resident Bishop,	1
Traveling Preachers,	761
Local Preachers,	783
Total,	1545

The Traveling Preachers may be classified thus:

Presiding Elders,	24
Pastors of Congregations,	630
Officers in Educational Institutions,	13
Editors,	2
Secretaries and Agents,	10
Chaplains,	3
Foreign Missionaries,	2
Supernumerary and Superannuated Preachers,	77

There are in the State 684 Circuits and Stations.

Membership.

The whole number of Members in the Methodist Episcopal Church in the State is 132,642. Of these the members in full connection number 112,127, and those on probation 20,515; to these add the clerical force of 1,545, and we have a grand total of 134,187.

Estimating the population of the State at 3,500,000, and multiplying our membership by three, that is to say, a Church with a membership of 100 would have 300 worshipers in the congregation, gives us a Methodist population of 402,561, which is a fraction under one-eighth of the population of the State.

Sunday-School Work.

The Sunday-school statistics present the following figures:

Whole number of	Methodist Episcopal Sunday-schools	1,658
"	Officers and Teachers	23,162
"	Scholars	144,243
"	Volumes in Libraries	419,642
"	Expenses of Schools for 1869	$89,348

The number of children in the State between the ages of 5 and 21 years is 950,000. Of this number 850,000 are in attendance at the Common Schools

of the State. The Methodist Episcopal Church has in its Sunday-schools 144,243, or a fraction over 15 per cent. of the whole number of children in the State. It will thus be seen that we are large contributors to the educational interests of the youth of Pennsylvania. We are reminded here of the memorable remark of our lamented late President, Abraham Lincoln: "Nobly sustained as the Government has been by all the Churches, I would utter nothing which might in the least appear invidious against any; yet without this, it may fairly be said, that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven, than any. God bless the Methodist Church! bless all the Churches! and blessed be God who, in this our great trial, giveth us the Churches.'"

By reference to the Annual Report of the Superintendant of Soldiers' Orphans, made to the Governor, in pursuance of law, for the year 1869, will be found the following facts: "Of 3,715 children actually in school September 1, 1869, the fathers of 3,203 are reported as members of some Church, leaving 514 unconnected with Church or not reported."

Of 3,203 thus reported, there were of Methodist parentage, 1,269; Lutheran, 433; Presbyterian, 412; Baptists, 228; German Reformed, 166; Catholic, 157; Episcopal, 157; Protestant (probably not intended to represent any particular denomination), 149; United Brethren, 75; Disciples, 35; Evangelical, 29; Church of God, 26; Tunkers, 18; Universalists, 11; Congregationalists, 8; Friends, 6; Albrights, 5; Winebrenarians, 5; Church of Messiah, 4; Adventists, 4; Bethel, Puritan, Moravian, and Israelite, each, 1.

Church Property.

The present number of Churches and parsonages, with their value, is shown by the following figures:

Number of Churches	1,250
Value of "	$5,982,700
Number of Parsonages	304
Value of "	$709,446
Total value of Churches and Parsonages	$6,692,146

In addition to the above, there is located in the State the following Church property, viz.: The Methodist Episcopal Book Room, No. 1018 Arch Street, Philadelphia, is the property of the Philadelphia Conference Tract Society. It has been in existence seventeen years. Its expenditures on benevolent account exceed the receipts from collections over $10,000; this deficit is met by profits of the book sales. The property cost over $35,000; the net worth of the Society is about $70,000. The annual sales of books amount to nearly $50,000.

The Society took the lead in furnishing first-class accommodations for all Church Meetings in which the various charges are interested. Societies, Committees, and indeed all the Methodist family, find every facility to concentrate the various interests of the Church. The whole building is used by the Church without cost.

The Methodist Book Rooms located in Pittsburgh: the property valued at $80,000, and doing a great work, not only in Pennsylvania, but in Ohio and Virginia.

The *Pittsburgh Christian Advocate*, located in Pittsburgh, with a working capital of about $30,000.

The *Methodist Home Journal*, located in Philadelphia, though not a Church paper, is doing a fair proportion of the blessed work of spreading Scriptural holiness over the land.

The Church Extension Society of the Methodist Episcopal Church was organized by order of the General Conference, held in Union Church, Philadelphia, in 1864, and was incorporated by the Legislature of Pennsylvania in March, 1865.

Though for a time it labored under the most serious embarrassments, it has risen more rapidly in the favor of the Church, and in efficiency and power for good, than any other of our Church Societies.

Since its organization it has received and disbursed over a quarter of a million of dollars, and has aided about five hundred different churches, scattered from Maine to California and from the Lakes to the Gulf.

It now takes rank next to our great Missionary Society, of which it is the most important auxiliary.

Benevolent Contributions.

The following are the amounts paid by the Methodist Episcopal Churches in the State, as returned in the official statistics for 1869:

Raised for the	Parent Missionary Society	$97,723
"	Conference Claimants	21,213
"	American Bible Society	7,485
"	Church Extension Society	11,143
"	Sunday-school Union	2,788
"	Tract Cause	4,098
	Total	$144,350

These returns do not include the sums paid for the support of the Freedman's Aid Society, local missionaries and educational societies, and other miscellaneous benevolent institutions.

The following resolution presented by the Committee was unanimously adopted, viz.:

Resolved, That in view of the facts here presented, we should be profoundly grateful to God, whose servants we are, and labor on in faith, depending, not on our numbers or our wealth, but on the great Head of the Church, in whom our beloved Wesley begun the work, and to whom he, in his dying breath, said—"The best of all, God is with us."

The attention of the Convention was called to the omission

in the Report of $50,000 already secured to the "Ladies' United Aid Society of the Methodist Episcopal Church for the benefit of aged and infirm members;" to the absence of all statistics relating to the Educational Interests of the Church (for which see Report of the Committee on the Educational Interests of the Church); and to the failure to notice the interest held in the Pittsburgh Book Depository.

Mr. Torrence said there were probably more defects in the Report, as the Conference Statistics were incomplete.

John W. Maris, Esq.: The Committee were requested, not only to obtain certain statistics, but also to make a comparison as to the growth of Methodism in the past ten years, but, with the material at hand, found it impossible.

The information furnished by Conference Minutes is not uniform. One matter of great interest is ministerial support, but we were not able to get the data.

After considerable discussion the following resolution was carried:

Resolved, That the Committee be requested to add any additional facts that may come to their knowledge before publishing their report.

During the session

Rev. J. Walker Jackson said: By the report just read it is shown that we control one-eighth of the population of the State, and, at the same time, are educating religiously one-sixth of the children. This, he thought, was cause for devout gratitude. If we control one-eighth of the population now and are educating one-sixth of the children, that is one-twenty-fourth more of the children than of the adult population, what may we expect in half a century hence, as to our growth and relation to the population?

Captain Fred. Schluembach: Before the Convention adjourns I wish to say a few words with reference to a remark made by our President, Bishop Simpson, in his address. He said that Methodism owes nothing of its growth to foreign emigration. It is a great grief to my heart to know that this is so. They have aided the opposition to our Church. But I wish to impress upon the minds of members of this Convention that we

could add a great many of them to our Church if we would go after them. Many of them come to this country at least nominally religious, but, not finding the Church here what it is at home, they do not connect themselves with it, and having no Church-home are lost. I hope the Methodist Church will look after these people, and then they will not have it to say, at least of the German emigration, that they have not been strengthened by it.

The Convention then sang the doxology and adjourned, Rev. Dr. Cooke pronouncing the benediction.

THIRD SESSION.

HORTICULTURAL HALL, PHILADELPHIA,
Wednesday Morning, Oct. 19th.

The Methodist State Convention met according to adjournment at nine o'clock.

Bishop M. Simpson, D. D., in the chair.

Religious services conducted by Dr. Geo. Peck.

The minutes of the last session read and approved.

The Topic of the present session was announced by the Chair to be—"The Type of Piety necessary to the highest prosperity of the Church."

Committee—Rev. Geo. Peck, D. D., Rev. G. D. Carrow, D. D., and Rev. F. Hodgson, D. D.

The Report of the Committee was presented and read by Rev. Dr. Hodgson, as follows:

ESSAY OF REV. F. HODGSON, D. D.

We are reminded by the address and the discussions of yesterday of that interesting scene depicted by Jewish history, in which a prophet—not Jewish—was invoked by a jealous and fearful king to curse Israel; but instead of cursing, as was desired, he broke out in inspired strains of gratulation and blessing. From a lofty eminence we have surveyed our Methodistic Israel, and have been ready to exclaim with him: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

But we are not here to vie with each other in laudations of past success or of

present greatness. The centenary celebration afforded us an ample opportunity for grateful retrospection. Our thoughts and anxieties are now turned mainly toward the future. We feel that we have responsibilities in regard to the future. What will that future be?—the future, not only of that abstract something which we call Methodism, but of the Methodist Episcopal Church. Will the Church continue to prosper? Will our Zion continue to lengthen her cords, and strengthen her stakes, and stretchforth the bounds of her habitation? Will we, in proportion to our power and opportunity, cooperate efficiently with the other general divisions of the Church of Christ? We know that, if faithful, our future must be glorious. Who can measure the influence for good which, if true to itself and to God, our Church will exert a century hence, or half a century, or a quarter of a century? Think what Church edifices we shall have builded! what missions we shall have founded! what trophies we shall have won for Christ in the great conflict with Satan and his hosts! what multitudes of sinners converted from the error of their way! what millions dismissed with white robes, and palms, and songs triumphant, to the assembly of the glorified!

It is *wise*, then, in us, to ask ourselves the question—What type of piety is necessary to the highest prosperity of the Church?

Among the elements of Church prosperity we place *numbers*—ratio of increase—numbers bearing an encouraging proportion, not only to other religious denominations, but to the whole population. A Church cannot be said to be prospering that is not making good progress in this respect. *Pecuniary resources* must also be included. Money is indispensable, and the more there is of it in the Church the better it is for the Church, if it be honestly obtained and consecrated to right uses. Another element is found in *places of worship*, adequate in numbers and well adapted to the wants and tastes of those who are to occupy them.

Indispensable to the prosperity of a Church are *educational facilities*, sufficiently under its control to protect its sons and daughters against infidel and irreligious and otherwise antagonistic influences, and to afford means of preparation for its young ministers. Very prominent among the elements of success is a restless, irrepressible *spirit* of *propagandism*, with effective means thereof. Another is to be found in an ample *supply* of *devoted* and *efficient ministers*. One, not by any means to be overlooked, is a *creed*, so obviously Scriptural, and in accordance with the suggestions and observations of common sense, as to command, not only the assent, but also the affections of its ministers and people. Such a creed, thank God, is ours. Also a *government*, which is mainly the outgrowth of the spiritual life of the body, and distinguished by its adaptation to the leading objects of corporate church existence. Another is a *general harmony*, with so much difference of opinion and agitation of questions as belong to freedom of thought and its brotherly and Christian expression. Nor would we omit to mention *territorial expansion*, and an intention to occupy, ultimately, all ground not already occupied by organizations to which we can conscientiously entrust the spiritual interests of the people. A prosperous Church is ever saying, "Give room that we

may dwell." But the CHIEF ELEMENT of prosperity—that without which all the rest are of no avail—is the salvation of men upon a large scale,—their salvation from sin, its guilt and condemnation, its power, its consequences; their conversion and sanctification and final entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

It is for this that the Church was instituted. Other important objects may be promoted by it, as the reinforcement of the State in its efforts to secure social order, with a variety of interests of which the State takes no cognizance; yet who does not see and feel and acknowledge that, though there should be all other possible forms of success, a failure at this point would be a failure of the great object for which the Church exists?

The question of the hour assumes, that *piety* is essential to the Church's prosperity.

It must be real.

This proposition would be unnecessary and even without verbal propriety, were it not that the term piety is often, by common consent, applied to mere semblances of piety, and even substitutes for it. Its lowest manifestation is a fear of God, restraining from sin, with a deferential, if not reverential, regard for the ordinances of God's house, and an effort, more or less strenuous, to worship God therein, not omitting private devotions; but all this without the peace and joy of assured acceptance with God. Mr. Wesley, in one of his sermons, characterizes this class as servants in contradistinction to sons. Probably a large proportion of the members of the Christian Church consists of this class. But it is obvious that, whatever services such may render to the Church—and some of them do render to it very valuable services—they cannot advance it to its highest prosperity. The experience of its members must correspond with these apostolical descriptions: "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God." "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God." Here is liberty! Here is the peace which passeth understanding—the joy to sensual minds unknown—the hope which is as an anchor to the soul both

sure and steadfast—the faith which invests with all the power of present, visible, tangible realities, future, unseen, and eternal things, and thus overcomes the world—the courage indomitable; and the strength which cometh of "the joy of the Lord," as well as by direct supernatural impartation.

There are some things to *be avoided*, if we would lead on our division of the great sacramental hosts of God's elect to complete triumph. We must guard against the tendencies to ritualism. The Sacraments must not be lightly esteemed, but they must not be misunderstood. The Church must lose by their neglect, but she may lose immeasurably more by their perversion. Is there not a leaning in the minds of some Methodists to the doctrine of baptismal regeneration? May God mercifully save us from a doctrine which deposes faith from the office which Christ and His Apostles assign it, and puts something between it and the sinner's justification; which makes salvation impossible to many who, nevertheless, have every thing necessary to repentance towards God and faith in our Lord Jesus Christ; which represents God as having, by a solemn charter, put it out of His power to save the believing applicant—to have mercy upon whom He has said He will have mercy—without the consent and official intervention of a man, who may be sick and disabled, or lazy and indifferent, or drunken, or engaged in fox hunting or card-playing, or bigoted, or malignant and persecuting, and may veto the whole procedure, and send the Holy Spirit back to heaven with His work undone, and the poor penitent to hell; which involves the doctrine of infant damnation; which has filled Churches with worldly, irreligious, and even immoral members; which paralyzes the arm of Church discipline; and is one of the most fearful and effective engines of spiritual despotism and tyranny!

We must also guard against that *dead formalism* which may exist where there are no tendencies to ritualism. Of this we have had many striking examples.

There is also that form of religious culture and manifestation which magnifies unduly the *emotional part*. If the sensibilities are easily and highly excited by sacred song, or fervid oratory, it is felt to be of less account whether the tempers are governed, or the laws of veracity and fair dealing observed.

On the other hand, this part of the religious life may be disparaged and depressed, to the great detriment of the Church, under the pretext of cultivating the conscience and the moral principles. The religion of Christ includes deeply rooted principles, and a quick and vigorous conscience. It is emphatically a religion of law. It loves the divine precepts and seeks to know all of them, and also to do them; but it presses into its service all our emotions. It stirs them. Their power is indispensable. I am inclined to think that experimental religion is intended to supply our nature with all the excitement it needs. It proposes to put gladness into our hearts, and bids us "rejoice evermore." It offers us enterprises of sufficient magnitude and interest to exhaust all the enthusiasm we are capable of. It is the absence of religious joy and enthusiasm which makes the theatre and the opera and the hop of so much account with some professed Christians.

And if the feelings and their expression are to be kept under such imperious and majestic control in the house of God, as that there cannot be an amen except it be read from the book, and hosannas and hallelujahs are contraband and disorderly, except as they come from a godless and paid quartette, human nature will generally assert and indemnify itself by wild excitements elsewhere, and under other circumstances. The fervor, the highly excited sensibility, the joy, the rapturous exultation, and the demonstrative character of Methodism, have given it much of its peculiar power in the past. Should these cease, the Church will become worldly, and weak, and some other embodiment of religious vitality will rise up to take its place.

Certain other defective types of religious character may be described thus: there are those who are ever ready to pray in public and bear their testimony and visit the sick. They have a blessing for every good cause and for all the poor. They say, "Be ye fed and be ye clothed," and to Church debts and the minister, Be ye paid; but they do not give, or if they give, they do it sparingly and grudgingly. It is understood that they can do the praying, but others must do the paying.

These remarks have reference, of course, to those who can pay if they will. There are those who, in the providence of God, have nothing but sympathy and kind words, and prayers and blessings. For these they will be rewarded at the resurrection of the just. They *would* do more.

On the other hand, there are those who seem to measure their piety, and the piety of others, by the extent of their donations. They will not lead class, or pray in public, or speak in love-feast, or attend the class-meeting. It is a great cross to them to speak upon the subject of their personal religious experience. They will not visit the sick, or speak to their neighbors on the subject of religion, but they will give large sums for the missionary cause and church-building, and the like. The minister has no ground to complain of them in reference to his support. They do their full share of giving; and they seem to think that in this way they have compensated for all real or seeming deficiencies, and placed themselves near the apex of Christian excellence. Let a brother, testifying to the power of divine grace, claim to have gained a complete triumph over all sin, they will instantly ask, "Does he give any more?" If not, he must not put his claims to holiness in comparison with theirs.

There is a style of piety which aims at professing a good profession before many witnesses. No public occasion is lost. It is sure to be at the large breakfast or the reunion of city churches. This is its great point; but private religion is not scrupulously attended to. High profession suffers the disadvantage of association with glaring defects of moral character.

There is another style which avoids profession. It has no religion to talk about, or, if it attempt a statement of personal experience, it is in terms so self-depreciating you might almost conclude that unsuccessful conflicts with innate depravity were its loftiest ideas of personal religion. The grace of God is not honored by it. God is not thereby glorified. If it stood alone in the world, the question might well be raised whether what the Scriptures

and the preachers say about peace and joy in the Holy Ghost, and power over sin, is not mere utopianism—a beautiful theory, but wholly impracticable.

There is also the periodic type. It comes on on Sundays and intermits during the week, and sometimes entirely for months, and reappears at the protracted meeting, or the revival, with encouraging but delusive promise of permanence.

The type of piety necessary to the highest prosperity of the Church must unite what is good in all types. It must have its beginning in conviction for sin—a painful conviction that sin begets trouble, that the way of transgressors is hard, with a consciousness of personal condemnation. This must graduate into repentance—a sense of dissatisfaction, not with God's law and administration, but with our own condition and conduct as wholly in the wrong, and with sin itself as an abominable thing, justly hated and punished by God. This must eventuate in strong faith in Christ—a trust in Him,—in His atonement as the only ground of salvation, and His power and willingness to save to the uttermost; a faith bringing justification—a full pardon, which is ever accompanied with regeneration and adoption, and an impression made by the Holy Spirit, called the witness of the Spirit, that these changes have taken place; an impression which removes the sense of condemnation, and brings peace and joy and increasing confidence, and which intensifies the love to God implanted in regeneration. It must be a piety which practices self-denial, endures the cross, and despises the shame; which loves the Church and its ordinances; which bears its testimony to God's power to save, and its consciousness of personal salvation; which aims at the conversion of the world to Christ; which loves the Church and its ordinances above all other institutions, and yet, is highly patriotic; which is industrious, temperate, frugal, making money when it can honestly, and giving it freely but judiciously, doing good to the souls and bodies of men, feeding the hungry, clothing the naked, visiting the sick; which despises a slavish conformity to the world's fashions, condemns and repudiates its follies and wasteful expenditures, and yet is courteous, refined, and elegant. It must be a piety which insists imperatively upon being present and presiding over the parlor, the drawing-room, the dining-room, the nursery, the kitchen, the store, the counting-room, the office, the exchange, the field, the barn, the political assembly, the hall of justice, the senate and all the high places of national authority, as well as in the assemblies and judicatories of the Church—a piety which is all-pervading; which carries in its heart, and exemplifies in its practice, the comprehensive law: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Perhaps some one is ready to say, Will the essayist make no reference to the doctrine of entire sanctification? Does he not believe it? I do. Yes, I do—as firmly as I believe the doctrine of the divinity of Christ, or of atonement by Christ, or of justification by faith, or of the resurrection of the dead, or of future and eternal punishment, or of everlasting glory and happiness for the righteous.

If the inspired writers pray that the people of God may be made and kept

entirely holy in this life; if they declare it to be the design of God, in the plan of salvation that Christians should be thus purified and preserved; if, in accordance with these facts, entire holiness is explicitly and peremptorily enjoined by the great Author of our salvation; if the Apostles exhort Christians to direct efforts to attain to it; if they propose it as the constant aim of Christians; if they declare it to be the great object of all their teaching and other labors; if entire holiness is the standard to which they sought to conform their own experience; if divine influences, both necessary and sufficient to place and maintain Christians in that state, are promised; further, if it is alleged to be a fact in the divine administration that God does confer the promised grace on those that seek it; and if examples are recorded in which it was attained and exemplified, what remains but that I must accept the doctrine and maintain it? I love it. I love those that love it. And I love them the more because they love it. That there are doctrines connected with it which are not true, and imperfect expositions of it, and measures employed for its promotion which are open to criticism, and dangers to guard against, I do not deny, but I am determined not to be the mere watch-dog of orthodoxy, barking and howling, and kept back by an invisible chain, while my brethren, with some errors, as I suppose, go into the banqueting-house of the great King, and sit down to the feast of fat things. I intend to go in with them and partake of the rich provision. I do not claim to be better in this respect than any of my brethren of the Convention.

Finally, the inquiry resolves itself into this: What is the will of God in Christ Jesus concerning us? The question before us is not left to the discretion of the Church. Much has been said by writers and preachers about elevating the standard of piety in the Church. That is fixed. We cannot change it. We may improve greatly the average of the Church's piety, but not its standard. There it is uplifted as a manifestation of the manifold wisdom of God, to the ends of the earth and to all the coming ages.

The piety in demand unites diligent self-culture with a constant and complete reliance upon the Holy Spirit, and does honor to the superior spirituality of the present and final dispensation. It asks to be ever filled with the Spirit. It asks importunately. It says:

> "I will not let Thee go without Thy blessing.
> By Thy great name I enter my protest,
> Never to leave Thee till I see Thy word
> Accomplished to my vows; till then, with full
> And cloudless demonstration, to my soul,
> Confirm Thy promised grace."

It puts its aspirations into song. It is ever praying and singing:

> "My earth Thou wat'rest from on high,
> But make it all a pool;
> Spring up, O well, I ever cry,
> Spring up within my soul!

Come, O my God, Thyself reveal,
Fill all this mighty void;
Thou only canst my spirit fill,
Come, O my God, my God!"

This must be the experience not of a few only. For in every branch of the Christian Church there are some exemplifying the highest style of Christian manhood and womanhood. It must be the experience of the masses in the Church, of all its members, or with few exceptions. Discipline must do its work. The rich and the poor, the learned and the unlearned, the old and the young, must press towards the mark. Give us one such Church as this. O Lord, if it be Thy will, let it be the Methodist Episcopal Church—not to stand alone but to lead off—the rest will soon follow and stand abreast with us. Then will the great Church militant move on to decisive victory. It will set up the banner of the cross all over the earth. As a polished mirror it will reflect the glory of God in vivid and flashing coruscations upon the heavens, and the millennium will soon come.

After the reading of the essay an opportunity was given for remarks upon the topic.

Rev. B. G. Paddock—This venerable father took the platform, and, with a countenance radiant with joy, said: "I wish I could convey to the members of this Convention the feelings that fill my soul. The essay to which we have listened has lifted me up. I have got quite up above the surface. I have known something of this religion, to which reference has been made, for sixty-six years."

Father Paddock proceeded feelingly to speak of his early conversion and call to the ministry, and said that if he had his life to live over again he would rather be an itinerant Methodist minister than fill any office in the gift of man. He found religion more and more precious as he advanced in years, and had a higher appreciation of the value of the human soul in his later years than ever before. He closed with an exhortation to his brethren in the ministry to be faithful in their great work.

Rev. B. H. Crever—The subject before us is one of such overpowering magnitude that I feel for one that I cannot suffer it to pass without contributing at least a word. It was the expression of Junius, even under a pagan civilization, "Life is short but art is long;" and hence the great effort to embody the beautiful, to clothe the highest ideal of the beautiful, in some permanent form that might be crystalized for all ages. Hence it is said of the Greeks, that they were the apostles of the beautiful. The same remark, in a higher sense, may be offered to-day. Life is still short, but there is the ideal of true beauty, founded upon moral and spiritual excellence, to which it is the privilege of individuals, and of communities, and of the Church of Jesus Christ, continually to aspire; and in view of the extreme brevity of life, how are we called upon to lose no time in securing the embodiment of this moral and spiritual excellence. I rejoice that we have an experience of this subject which fills the soul with its ravishing excellence and with its glorious fulness. I feel perfectly assured that every man who has been born

into the kingdom of Jesus Christ and who feels the inspiring consciousness of the Divine presence, as we profess to realize it, has a pledge within himself that there is a power in the religion of Jesus Christ to Christianize the world. It is the emphatic utterance of inspiration that there is a victory in faith that overcomes the world; and it seems to me, Mr. President, that the Church of Jesus Christ ought never to lose sight of the fact that conquest, moral, spiritual, universal, glorious conquest, is to be her watchword in her march as a part of the sacramental host of God's elect. She must and ought continually to feel that she stands in mysterious, strange, and wondrous alliance with Him who is "high over all, God blessed for evermore," and that by virtue of her strange unity with the supreme Head of the Church, she is clothed with a might and a power, compared with which all material and other agencies and powers are small, very small, indeed. The subject, therefore, of the type of piety essential to the highest prosperity of the Church is just precisely that which ought to claim our special attention. It seems to me, sir, we are living under circumstances which commend this subject to us in an eminent sense.

And it is well to consider, for a moment, that there are difficulties to be mastered, which ought to be kept also in view. We are living in a land of wonderful material development, a country which is by its very abundant resources, by the strange success that crowns effort in the various fields of material enterprise, in great danger of absorbing the public sentiment and of estranging the public heart from spiritual interests; it is therefore to be considered that the Church is to embody within herself a type of piety, a measure of spiritual life, a power, that will be sufficient to counteract this material tendency, this ambition for mere outward and material success, and that the type of her piety will be such that the measure of this material success that comes within her own limits shall be consecrated, as it rises, for the religion of Jesus. Especially that type of Christianity which we present to men, calls them into such modes of action, such consecration of their powers, as may result even in great material success. It is therefore of great moment, going down as we do, to the humbler strata of society, feeling among the roots of human organization, and lifting men up from comparative unimportance and obscurity, and, under the blessing of God, presenting them crowned with wonderful success, in the material aspect of the question it is highly important that we should have a type of piety which should give them to feel that, as they are elevated in this sense, they should lay all their offerings upon the altar of Jesus Christ, that the Church might not be straightened in herself, but might have at her command resources for occupying those ever expanding fields which are so strangely inviting us onward from year to year.

Again, it should be considered that this land is cosmopolitan in an important sense. We have been a missionary Church. This was true of our Church from its inception until this hour, and we have been educated to feel a strange interest in the ends of the earth, and our hearts go out in sympathy toward men and women who are planted upon the outposts of our spiritual Zion; but while we have been looking to these distant fields, God is sending

their representatives here, and we have in this land types of all mankind; and, in connection with this representative character of our country, we have the phases of thought, the beliefs and the unbeliefs, of all the world, crowded within the stretch of land God has assigned to us as our place of toil and spiritual opportunity. How important is it, therefore, my brethren, when we consider that we are confronted by all these forms of error, by the world's philosophies and religions—pagan, Christian, infidel—that we should be able to stand upon the basis we have assumed beneath the standard of the cross, and exemplify to all the world that there is a sufficient power in the glorious Gospel of the blessed God to over-master all these agencies by which we are surrounded. It seems to me we are furnished with the opportunity here of demonstrating, if we can, that power of the religion of Jesus Christ that we have been claiming for it. We have gloried in the consciousness that there was a power in the religion of Jesus Christ that could successfully grapple with all other counter religions, and now the opportunity is presented us here of establishing this great and essential truth. How important, therefore, is it that we should realize this highest type of piety, sink in the purple flood, washed and sanctified, and filled with the glorious spirit of that Gospel we claim to be the evangel for all the world! "Christ for all the world, and all the world for Christ!"

I trust, Mr. President, that we shall realize the greatness of this important question, and that we shall dedicate ourselves here to-day more fully to this great work of saving men than we have heretofore done. Oh, how my soul expands with the precious conviction that we have within our grasp the world's great cordial, and that we can satisfy, as instruments in the hands of God, the longings of mankind! May God graciously aid us for His name's sake.

Rev. J. A. Gere—I believe in the victory of God's truth. Allow me to tell one single incident of my early history; it may convey an idea of the depth of the convictions fastened upon my heart: My father was a farmer. In the upper part of his garden I had an answer to prayer, away back about sixty-six years ago. I went into father's nursery, one warm summer day, and was walking down toward the house, and suddenly I felt wonderfully in my young heart. There was a great revival in the town at the time. I had never felt so before. I got down on my knees in the high grass and lifted up my little hands toward heaven, and really thought I saw the Lord Jesus there. I never had one doubt of His essential divinity and Godhead from that day to this. Glory to Jesus! As I grew up to years of understanding, having found the Lord, I began to catechise others. I would ask them, "Do you know God for Christ's sake has pardoned your sins?" "Yes." "Can you tell the time when and the place where?" "Yes, I can." Well, I began to reason thus: If you have gained that victory, I can; and I went to work, by the blessing of God, and found it so by happy experience. I reasoned from myself to others, and I reasoned thus: My heart is just as bad as any man's heart under heaven. I found there all the corrupt passions I had ever read in God's book,—that it was "enmity against God," "not subject to the law of God," etc. Well, I felt I had obtained the victory, and I was going

to say, glory to God, I have it now. I don't shed tears because I feel unpleasantly; no, I feel happy.

One word before I utter the thought I was about to express. I was brought up to discredit a religion that affects your sympathies. Now, always God has given me to know if I am in pain; I feel it; and He has always given me to know that I have peace with Him, and that I am happy in Him; I feel it. No philosopher can know it in any other way. If you don't feel it in your soul it is not there.

Now I reasoned in this way: Under all the disadvantages of my nature, common to all men, and under all the disadvantages of my early surroundings, with regard to technicalities of doctrine, "This is a faithful saying, and worthy of all acceptation," worthy to be received by everybody. Why, Paul? "Christ Jesus came into the world to save sinners, of whom I am chief" I think he meant there, "to save me." Well, I thus reasoned against all the peculiarities of the five points of the creed under which I was reared. Oh, it is the glory of my faith, my heart, my ministry, one of the great glories, that "Jesus Christ, by the grace of God, tasted death for every man," therefore for me. God be praised! I have no doubt of the victory, none at all.

I want to say one word about that "standard." I feel under obligations to Dr. Hodgson for that essay. But, as to elevating the standard, why, it cannot be done. The standard is in God's own book. It is the commission to the Church, as we all believe, and as our forefathers professed, "to spread Scriptural holiness over all these lands;" that is our work; we have no other; and the grace we have now is nothing more than our forefathers professed to enjoy. I believe in making Christianity, as a whole, a specialty. I believe in justification, repentance, and that "if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." Whatever can keep man out of heaven, God Almighty has engaged to save us from. Glory to His name! Christian holiness is nothing more, nothing less, than our forefathers professed and enjoyed; and, as long as we hold fast to this grand central point of our holy religion—I was going to say, in the next hundred years, reasoning from the analogy of the past—I think the Methodist Church might take the world. What do you think, brethren? It seems to me if we take up the cross and follow Christ, full of faith and of the Holy Ghost, we shall march forward, with solid phalanx, to sure and certain victory, to universal conquest.

Rev. J. Walker Jackson.—*Mr. President:* One thought has struck me just at this moment. I don't believe in the expression, "elevate the standard," but I think perhaps we may misunderstand the meaning of those who use that phrase. I should just as soon talk about elevating God, as elevating the standard. He has "magnified His Word above all His name." But I suppose that in speaking of "elevating the standard," those who use that phrase mean the elevating *the people to the standard;* and I go in for that sort of elevation—the lifting up of believers to the standard itself, lifting up those that profess the religion of our Lord Jesus Christ, in their lives and in their love

to the blessed Redeemer. We are all in favor of that sort of elevating the standard, and I presume that that is all any one means by the elevation of the standard. I think there can be no difference about that. We don't mean lifting up piety, our creeds, the Word of God, but lifting *us* up to that highest platform of perfect and entire consecration to God.

Nothing has done my heart so much good since this Convention commenced as this most lovely—for I can find no other word—report upon this most interesting subject. Blessed be God, my heart is full this morning; the tears run down my cheeks, and my soul swells within me. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost! I thought while these brethren were standing here—old, venerable brethren, with gray hairs, wrinkled faces, upon the very verge of the grave, and speaking about their own Christian experience—that it would become a younger man, one that might live longer, right after them, to say: Fathers and brethren, ye that are passing away, we will follow in your footsteps. As you love the Lord Jesus Christ with your whole hearts, we love Him, too; and as you preach Him as a perfect Saviour, so will we. And if I would tell my experience it is told for me. In the language of another:—

"In evil long I took delight,
Unawed by shame or fear,
'Till a new object struck my sight
And stopped my wild career.

"I saw one hanging on the tree,
In agony and blood,
Who seemed to fix His eyes on me,
As near His cross I stood.

"Sure never to my latest day
Can I forget that look;
It seemed to charge me with His death,
Tho' not a word He spoke.

"My conscience felt and owned the deed,
And fill'd me with despair;
I knew my sins His blood had shed,
Had helped to nail him there.

"Another look He gave, which said,
'I freely all forgive;
This blood was for thy ransom shed,
I die that thou mayst live.'"

Oh, brethren, we didn't meet here for merely political purposes. I trust that this meeting is the culminating point, that we may more thoroughly consecrate ourselves to the great work of our blessed Redeemer, the salvation of the world.

Rev. A. Gurney, President of the Local Preachers' Association, just adjourned, was introduced, and said;

Mr. President: I came this morning to listen to the discussion, never having attended a State Convention before, and having very little idea what form the discussion would take; but I have been very much pleased with it. You call it a discussion in Pennsylvania; in Indiana we should call it a general class-meeting. These brethren have been telling the same "old, old story" of the love of God in Christ Jesus our Lord. The topic for discussion is the type of piety necessary to the highest prosperity of the Church. It seems to me, sir, if I may take up a few moments in telling these brethren what we think in the West on this subject, that the type of piety necessary to the highest prosperity of the Church enters into every action of the Christian; that it makes him honest in deal; that it makes him pay his debts, a hundred cents on the dollar, when the law wouldn't do it; that it makes him as careful of the interests of the men with whom he deals as with his own; that it enters into all the actions of men; that it lays its hand on every mart of trade, every sort of business, and takes it all for Christ; that it says to the world: "We have a right to intermeddle with all the work of men and bring all men everywhere to Christ; that it takes the cross of Christ into marts of trade and courts of justice and halls of legislature, and everywhere erects that cross as the stay and support of a sorrowing world; that is the type of piety necessary in the Church,—a type of piety, sir, not censorious, not fault-finding, not grumbling, willing to take just the pastor God sends them, willing to take hold and help him; if he is not so good a preacher as he ought to be, all the more, that his lack of service may be made up to the Church. What the Church requires, is a type of piety that will make the ministry of every pastor that is sent of God into the field the ministry of the whole body of the membership under his guidance and direction. The ministry of one man, no matter how eloquent, how devoted, how pious he may be, can effect but little comparatively towards the bringing in of the beginning of the millennial glory on this earth of ours; but we know that one man's eloquence, piety, and devotion, supplemented by the earnestness of the whole church—local preachers, class leaders, stewards, membership, and, above all, good sisters in Christ Jesus—when all preach, and preach Christ, under his direction, then there is that type of piety in the Church that will make the world say, "God is with you of a truth."

Brethren, I thank God in Christ Jesus, I believe a brighter day is dawning upon the world through the instrumentality of the Methodist Church. I hail s an auspicious omen these gatherings of the servants of Christ Jesus in all our States as they come together, ignoring Conference lines, and saying, "We be brethren." O brethren, let us seek individually for full consecration to God; let us seek, as churches, to be working churches. One brother hardly dared to say, that in a hundred years Methodism can take the world, but I tell you, if every Methodist on our records to-day was a working Christian we would take this whole world in fifty years; I have no doubt of it. God in Christ Jesus, would give us the world; but there is too much laxity in our work. May God give us this highest type of piety, and speed the millennial dawn.

I have only to say in behalf of the local preachers, whom I have the honor to represent, that, under God, we mean to do what we can to save the world and advance this type of piety; and I bid you, traveling brethren and laymen, to look well to your laurels, for we mean, by the grace of God, to exceed you, if we can, in self-denial and devotion to the cause of Christ.

Rev. John Thrush—Mr. President: As I take it, the type of piety we mean is experimental, practical, embodied and expressed in our "General Rules." I think we need something practical, just now, to carry to our homes. There is Tract No. 581, containing our doctrines and rules, and all that our probationers ought to know. I make it a practice to give that tract to each probationer I receive into the Church, and exhort them to read and digest it well, and practice it. These General Rules require, first, that we do no harm; then that we do all the good we can; and, then, that we observe all the ordinances of the Church. If we live up to these rules we will take the world, there can be no doubt of it. I desire to urge upon brethren the importance of circulating this tract among our probationers. I am led to make this remark because I have found probationers who, when asked whether they had read our General Rules, did not seem to know anything about them. It is important that our young people be properly indoctrinated, that they know our rules and usages. Our Sunday-school literature to-day does not do this, and unless we do it, it will remain undone.

Rev. W. L. Gray—I desire to make a few remarks by way of response to some passages in the essay. I would greatly prefer that some brother from my locality had responded to this essay. I believe, sir, in the specialty of Methodism. I cannot understand its providential history aside from the idea of a specialty. The doctrines of the Gospel, as presented by Methodism, are a specialty. They are indeed clear and distinct expositions of the truths of the gospel in a pointed and direct form. There is not one of the doctrines of the gospel but is specially and particularly treated by those we profess to follow; and our success in the future will depend upon our following the example of our fathers in this particular. Not that we are to allow ourselves at any time, in the exercise of our ministry, to put undue stress upon any one doctrine of the Gospel, but we are to be careful that each and every one of those doctrines has such a special direction that, at no time, any of our people among whom we have exercised our ministry will be left in uncertainty as to the views we hold.

Now we think that we should commend ourselves to every man's conscience in the sight of God, by preaching the whole Gospel, not to minify any portion of our doctrinal system, not so to throw it in as that it will lose its distinctness; but let each and every doctrine of Methodism stand out boldly before the people; for we may be assured, that, after all our study and devotion, we will not be able to present the truths of the Gospel more transparently, more powerfully, than it was the good fortune of our fathers to present them.

We are not, brethren, to expect that, in the earnest exercise of our ministry, we will ever be free from the charge of extravagance; we have more to

fear from the influence of respectability. The Church is more endangered, alas, by her coldness than she is by her heat.

I wish to say here, on behalf of those among whom I go preaching the Gospel, that the time never was, in our history, when there was so strong a heart to take hold, and hold fast to the distinctive doctrines of Methodism, as at the present day. And I wish here to say, in conclusion, that the time never was, when the distinctive doctrine of Methodism, that of entire sanctification, was so loved, and so fully responded to, by our people, as at the present day.

We accept the doctrine of the essay, that the standard is high enough, and, by the grace of God, we will try to get up to it ourselves and lead the people up to it.

At the close of Bro. Gray's remarks the congregation rose and joined in singing, "Forever here my rest shall be."

Hon. John McCalmont in the chair.

Rev. Geo. Peck, D.D—The following note has been handed to me:

"Is it necessary for one to know the time when, and the place where, one was converted, in order to true conversion?" I would have a short answer to this question, and that is in the negative; I don't believe it is. And yet I remember the time when, and the place where, I was converted, and it is a matter of great interest to me to look back to that time and place, and I think it saves me from a great many misgivings and doubts; but I have had frequent intercourse with persons, of the genuineness of whose religious experience I had no doubt at all, who didn't know when nor where they were converted, but who came to the conclusion that they were converted somewhere and at some time.

I desire the indulgence of the Convention for a few moments upon the matter of the essay. I was upon the Committee, upon this question, and I very freely and very cordially resigned to my friend, Dr. Hodgson, the work of writing the report presented, and since I have heard it I am more satisfied with that decision than I was before. I consider it a very able and almost exhaustive discussion of the subject; very orthodox; every word of it true. There are points in it which might admit of very much expansion, but that would not have been consistent with the general object of the writer in a mere essay. What impressed me very much was, one single position which the essayist took in a sentence, that to this religion the spirit of propagandism is necessary. That is the type of religion required by the times. Aggressiveness, propagandism, is essential to the present success of the Church and the progress of religion. Enlargement is evidence of life in all departments,—in the Church, in the nation, in all great systems of moral reform and improvement.

Religion is a war upon the civilization of the world; religion is an onslaught upon humanity in its corrupt and degenerate state. As it is said by an old French writer, "Religion is the grandest controversy in the world." It is a controversy, a grand controversy. It is represented by our Saviour

by the leaven hid in the meal; the leaven works and turns the meal into leaven; the meal turned into leaven works, and goes on working in this work of transformation, until the whole mass is leavened. So religion in the world, in the Church, is working and progressing, making demonstrations against the civilization of the world, and going out among the nations, looking to the final consummation of the great end of the Saviour's coming,—the universal spread of the Gospel and of the knowledge of Jesus Christ. Now, if we want one thing in the Church more than another, it is the spirit of aggression. We have too many dormant, silent, quiet, inactive, members of the Church; we want all vivified, resurrected, baptized, filled with fire and with the Holy Ghost; going out as instruments of God; making aggressions upon the world; seeking the salvation of sinners, and waging war against corruption, against vice, against evil institutions which are established in our midst and working death and ruin.

I hope that this Convention will be a mighty demonstration of spiritual life and aggressive power, and I believe that its utility, and the conviction which it impresses upon the mind of the public, will depend upon this fact; and I wish and hope this morning to receive more of that holy baptism which will give us, in our hearts, individually, that true type of piety, and which will develop itself in our lives.

Prof. W. G. Fischer led the Convention in singing—"Waiting for the Master."

Rev. J. Walker Jackson offered the following resolution, which was unanimously adopted by a rising vote, viz:—

Resolved, That we have heard with very great pleasure and satisfaction the able report on the topic, "The type of piety necessary to the highest prosperity of the Church," and that we here and now adopt it as the declaration of our sentiments upon that important subject.

Rev. R. H. Pattison stated that the proceedings of the Convention ought to be published in book form, and moved that a committee be appointed, consisting of one from each Conference represented, to secure subscribers for the published journal of the Convention.

The motion being of the nature of a privileged character, was put and carried, and a Committee appointed as follows:

Rev. J. H. Conkle,	Pittsburg	Conference.
" A. S. Dobbs,	Erie	"
" J. W. Ockerman,	Central Penn.	"
" D. C. Olmstead,	Wyoming	"
" S. W. Thomas,	Philadelphia	"
" Wesley Cochran,	East Genessee	"
" A. Flamman,	" German	"

Bishop Simpson being in the chair, announced that the topic for consideration in the afternoon was, "The Charitable Institutions of the Church," and remarked, "While I trust our piety will be of the highest character, I hope it will receive a practical application in our charitable institutions."

The doxology was then sung, and the Convention adjourned to half-past two o'clock in the afternoon, Rev. J. B. McCullough pronouncing the benediction.

FOURTH SESSION.

HORTICULTURAL HALL, PHILADELPHIA.
Wednesday Afternoon, Oct. 19th, 1870.

The Convention met according to adjournment at 2½ o'clock.

Bishop M. Simpson, D. D., in the chair.

Religious services conducted by Rev. B. H. Crever of the Central Pennsylvania Conference.

The minutes of the morning session were read and approved.

The topic of the session was announced by the Chair to be, "The Charitable Institutions of the Church." Committee—Col. J. A. Wright, E. H. Worne, and Rev. H. Miller, D. D.

Rev. H. Miller, D. D., of Pittsburg, presented the report upon this topic.

ESSAY OF REV. H. MILLER, D. D.

To me has been assigned the duty of opening the discussion on "The Charitable Institutions of the Church." "And though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." The quality of this celestial virtue, with which we are now concerned, is its disinterestedness. "Charity seeketh not her own." God has established a principle of universal dependence toward every part of His intelligent creation. The dependence of a creature on his fellows is not necessary, but the result of a wise and gracious appointment. We can conceive of a universe of creatures, all holy and

happy, each of whom might be distinct from the other. Among them, however, there could be no mutual love, for there could be no intercourse between them. Their heaven must be reduced to that of mere contemplation; for if a sphere of perfection be assigned them, they must also be subjects of action. If employed as ministers they must also be ministered unto. In that case, cut off from each other, and occupied only with their own interests, all the admiration they now feel in the displays of God's wisdom, power in the creation and government of all things, all the concern they take in the affairs of each other and of men, could have no place in their hearts. New worlds might arise from the dark abyss of night, but no morning stars would sing together, and no sons of God would shout for joy. New creatures might people the earth beneath and offer large opportunities for activity, but the isolated beings in question could not enter into their experience. They would not have ministered to our Saviour, nor carried Lazarus to Abraham's bosom; John never would have seen one of these angels flying in the midst of heaven, having the everlasting Gospel to preach upon the earth. This, however, is not the order of God. He has intended that heaven and earth should be connected; that the golden chain of love should bind and harmonize, in mutual relation and dependence, His universal family; whether in heaven, about His throne, on earth, His foot-stool, or in those distant tracts of space, where His power has given being to creatures in His likeness and image. By the principle of universal benevolence and mutual dependence, created minds glow with fond emotion and find their happiness in action. They give and receive and improve by participating in the common stock of felicity. In this the angels set us a bright example for our imitation. Even the Son of man came not to be ministered unto, but to minister. And, addressing His disciples on a memorable occasion, He said: "I have given you an example, that ye should do as I have done to you."

Among men, however, the principle of benevolence, which expresses itself in readiness to minister to the necessities of others, is not only an arrangement of wisdom and goodness, but it has in it the force of duty and obligation. The fatherhood of God, the brotherhood of man, the mediation of Jesus—the three grand fundamental doctrines of revealed religion—lie at the basis, nay, indeed, constitute the basis of all philanthropic, evangelizing efforts; while the spirit and sustaining power of benevolent actions are derived from the cross. The love of Christ constraineth us to live not unto ourselves, but unto Him who died for us and rose again, and to serve our fellow-beings as the representatives, on earth, of the man Christ Jesus. Christianity is based upon the principle of Divine sympathy, benevolence, and sacrifice. When the Apostle Paul would enforce religious charity and stimulate to generous giving in raising a collection for the poor, he calls up the example of Christ: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

An address on the charitable institutions of the Church is, in fact, an address on a type of devoted piety involving the consecration of property and

munificent giving. The Church is not only the depository of the truth, but it is the embodiment of the Divine benevolence; and the universal and inducing philanthropy, so affectingly exhibited in our redemption by Christ, who, by the grace of God, tasted death for every man, is to be fostered and nurtured by every consideration we can pay to the nature of our religion. "We make known unto you," says the apostle to the Corinthians, "the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality; for to their power I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty." Did ever beneficence exceed that? "Praying us with much entreaty, that we would receive the gift."

Now, such is the type of piety necessary to the highest prosperity of the Church—the grace of God bestowed on the churches of Methodism, leading her million members to give their own selves to the Lord, after the example of these Macedonian Christians, and to give their substance and property to the cause of perishing humanity by the love of God.

Our missionary cause is the contribution of the Christianity of to-day to the heathenism of to-day, and one of the most illustrious manifestations of the genius of Christ's religion—universal love; disinterested, inducing love. What God proposed by the mission of His Son was the recovery of this revolting portion of His vast empire unto Himself. What the missionary enterprise contemplates, is the carrying out of God's design, in effecting a moral revolution in the whole human race. "The field is the world." The Gospel is to be preached to every creature. All nations are to be discipled. The principle of selfishness develops itself in the increasing disposition among our people to give less abroad, for our foreign work, under a pretext of home necessity. Now we take this to be simply a modified form of selfishness. Our means are exhausted in building grand, expensive churches. And this is not a fling. I don't want you to understand it as a fling. It is the deep, settled conviction of our heart. Our means are exhausted in erecting grand, expensive churches, while perishing millions are crying in vain, "Come over and help us." If we are really unable to give more than we do now, we ought to give more abroad and less at home. But, by the oft-repeated and perverted saying, "Charity begins at home," we weaken the force of the calls for foreign aid.

"Charity begins at home," but it does not stay there. If it did it would soon die. An infallible recipe for killing charity is to keep it at home. It is like confining children in a tight room from which the light and air are excluded. They sicken and die, without relief. Our sickly piety, where it exists, may be speedily cured by an expansion of our sympathy and benevolence. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." "The liberal soul deviseth liberal things, and by liberal things shall he stand." The decline of Christian devotedness is the decline of Christian prosperity. From the very constitution of the Christian Church its relative efficiency depends upon its

entire consecration, and the slightest diversion of its influence is so much taken from the very power that called it into existence, and accordingly it might easily be shown that it has flourished or declined in every age in proportion as it has fulfilled the missionary design of its origin. The moment the Church lost sight of her expansive character she began to lose ground in the world. The strength which ought to have been expended with foes without was spent with fierce contentions within. When she ought to have been the almoner of God she became the great extortioner; when she ought to have been the birth-place of souls, and at the very time when she should have been giving more public opinion and attained the mastery of the world, she was the willing and accomplished agent of the vilest purposes. Now, as every department of the Church from its missionary designs, is sure to be avenged, so we may expect every return to that character will be Divinely acknowledged and blessed, and a full return in faith, prayer, consecration, and beneficence, to its first aggressive spirit and movement, to speak a full return to its first prosperity. When the disciples went everywhere preaching the Word the hand of the Lord was with them, and the Word of God mightily prevailed, and the Lord added to the Church daily such as should be saved. May God baptize the Methodist Church with an increase of the missionary spirit!

The Sunday-school was indeed, as we all know, a charitable institution in the strongest sense of that word, in its inception and original organization, seeking the children of the poor and the unfortunate victims of parental neglect, instructing them in the truths of the Bible and leading them to Jesus. And what a striking illustration of the benign and disinterested spirit of our religion do the Sunday-schools of the Christian Church present to the world to-day in their hundreds of thousand of teachers, men and women, old and young, who bestow their gratuitous labors on God's holy day for the religious education of the young! Its relation to the Church is most vital, both in the actual accession to her ranks and in the sound religious education of her membership. And, not anticipating the relation of the citizen to the State—which is a topic for discussion—we may be allowed to observe, at this point, that the value of this charity to the State is too generally overlooked. Its influence flows throughout the body politic, and communicates that aliment to the youth of our country so essential to the safety and permanency and perpetuity of our institutions. Democracy is a government of the people by the people, for the people; and it is based on the principle of granting to the individual the largest possible freedom consistent with the existence of society; and its safety depends, not on outside forces, but the capability of its individual members to govern themselves. This power, like the attraction of gravitation, in its quiet tread, holds everything together.

All history proves that there is no self-sustaining principle in any form of social organization. It is truth, moral truth, the truth as it is in Jesus, that develops our ideas of justice, quickens the moral sense into activity, and leads men to submit, of their own choice, to those rules of conduct on which public law reposes. Free institutions promise stability only when rooted in the en-

lightened moral and religious conviction of the people. No virtue of the individual is of any avail in society. To this the refined nations of antiquity bear mournful but instructive testimony. And why, on a subject so solemnly important to our youth and to the country, do we not regard the facts of history? She has written them refined, learned, and mighty, but she has recorded their vices; and if learning could have preserved, why has their science survived their existence—why do they live in every clime? They were without perpetuity because without the elements of it. The fabric of their grandeur has crumbled down because not combined with the imperishable principles of virtue, and their want of virtue resulted from their want of religion. May God baptize the Sunday-school institution of our Church with the spirit of love!

Our Church Extension Society, we rejoice to know, is growing more and more every year in favor with the people. It is a great enterprise, essentially missionary in its character and aims, and deserves the warmest sympathy and support of all our people. It is immeasurably important to our work in the South and on the frontier. The very term itself imbodies a grand idea. "Church Extension"—it indicates the aggressiveness of the Church—the propagandism of the Church. The conversion of the world was a divine conception. Jesus Christ brought it to earth, incorporated it with the life and institutions of His Church, and repeated it in the ears of His disciples as He ascended to the excellent glory amid adoring myriads of attending angels and spirits of the just made perfect. The apostles took it up. Nay, it was burned into their very souls by the Holy Ghost. It was the thought that filled Wesley's mind, the fire that burned in Wesley's soul, and led him, for more than half a century, to unwearied toil and self-sacrificing labor in the service of Christ. May this great thought never be lost sight of by the Church! this fire never be extinguished from the heart of the Methodist Church!

The Church should include in her charities a generous provision for the poor. There is no mistaking the spirit of our religion in this regard. In every age, under every dispensation, it has been the same, because it is of God, partakes of His benevolence, and is as immutable as His will.

Job, cotemporary, perhaps, with Abraham, could make his appeal: "When the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not, I searched out." What a beautiful and impressive picture of the spirit of our religion, even in that early age. The poor are mentioned no less than one hundred and twenty times in the Old Testament as enlisting the sympathy of Jehovah, or as commended to the rich for help. "Thou shalt not forget thy poor brother as long as thou livest," was the the benevolent injunction of the Jewish law-giver. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love

of God in him?" "Be ready to distribute, willing to communicate," express the spirit of Christianity on this subject. There is more Gospel in a loaf of bread sometimes than in many a sermon, and we are beginning to find that, in order to reach the poor by saving mercy and bring them into the Church, we must go to them with "the meat that perisheth," as well as that which "endures unto everlasting life." There are two passages of Scripture—one in the Old and one in the New Testament—which have a peculiar significance and force to our minds: "The poor shall never cease out of the land." "The poor ye have always with you," said Jesus, probably alluding to the above, "and when ye will ye may do them good." "I leave them as my representatives, and your charity shall have on earth plenty of objects for its exercise." God leaves the poor in mercy among men to exercise the feelings of compassion, tenderness, and mercy. Without occasions afforded for their exercise, man would soon become a stoic or a brute. The very culture of the earth and the manufacture of its produce in the variety of human labor must produce riches, not of sufficient quantity that, if equally shared, all would be saved from painful toil, for that would be to contravene God's own decree: "In the sweat of thy face shalt thou eat bread," but to exempt a part of society from the drudgery and affliction of the rest. When such customs, however, are made by divine Providence, they impose duties and exemplify the system of mutual dependence. God has, by these distinctions, evidently thrown the care of the poor upon the rich. They that think must govern them that toil, but they are so to govern as most effectually to promote the comfort of the laboring classes. Every man who becomes rich is made so by the labors of the poor, and when these laborers are interrupted by sickness, accident, or age, it then becomes our duty to relieve our poor and suffering brethren. And the opportunities are abundant. It is not required of us that we lavish our benefactions indiscriminately on the idle and improvident, but that our hand be ever open to the relief of the worthy. Many are zealous for religious opinion and forms of worship and unimportant and non-essential things, while they close the heart and hand of charity against the calls of the destitute and the cries of the suffering. These throw themselves open to the rebuke of Jesus: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." There is no occasion for serious complaint against the Church, however, as a whole, in this regard; and there are many eminent personal examples of munificent giving. We have preached about the dangers of riches; and it has perils, no doubt, especially where not religiously used; but there is more crime connected with poverty than with wealth. There are more and stronger temptations to crime among the poor than among the rich, and the charity of the Church must imbody itself in institutions, must take upon it organized form. Much has been done, much is doing, but much more remains to be done in this regard. The support of her superannuated preachers and the widows and orphans of those who die in the work, has for many years been a feature of our Methodistic economy. Homes for the aged, friendless, and fallen, are being provided and liberally supported. The Old Folks' Home, in this city,

we understand, has the heart of the people and is a success. Let such charities be multiplied as the wants may demand, and let them be liberally supported by the whole Church.

But while we are doing something for the aged, what are we doing for the young? Much has been said of an orphan asylum on a grand scale. The tendencies of the times are to project all enterprises on a grand scale. Whether this is best in the matter of Church charities, however, may be doubted.

Perhaps we ought to have two orphan schools, one east and one west of the mountains. This would be a credit to the Methodism of the State, and the sooner the thing takes shape the better it will be. "I will not leave you orphans," said Jesus, in affecting tenderness, to his disciples as they sorrowed at the prospect of his departure; and when he hung in dreadful agony on the cross, he said to the disciple whom he loved, "Behold thy mother, and from that hour that disciple took her to his own home." Thus it is Jesus commends to us the orphans and widows, the poor and the aged, and bids us take them to our hearts and our homes. May the means of the Church be contributed largely for a cause so benevolent and so commended.

Now as to the nature and number of her institutions let the Church follow the openings of divine Providence and the leading of the Holy Spirit. "I will yet for this be inquired of by the house of Israel," is just as true of religious institutions as of spiritual blessings, and prayer will ensure the wisdom and success of our plans. Surely we cannot overlook nor forget the providential inception and feature of our Methodistic institutions and agencies from the very first. We have what we call our church economy. Its itinerancy, local ministry, annual conferences, class meetings, and the whole machinery, were the suggestions of Providence to the great executive mind of Wesley, the founder of our cherished system, who laid hold of every form which promised efficiency and success. This live, loving spirit of "Christianity in earnest" has taken form in new means of blessing humanity, when the indications of Providence and the exigencies of the times have demanded. Our Church Extension Society, so strong already in its hold on the sympathy, affection, and support of our people, is not yet six years old. Thus will it be throughout the coming century of Methodism if the Church is faithful and devoted. "Thy people shall be willing in the day of thy power," was predicted of the inauguration of Christianity and the successive triumph of the Saviour's reign; and when the flames of Pentecost descended on the primitive disciples and kindled the spark already there into higher ardor, they became men wholly consecrated to Christ. So mighty, all-constraining was the new affection, that, for a time, they had all things common, and sold their possessions and goods and parted them to all men, as every man had need." And when the community of goods was found to be impracticable—for it was not an ordinance of God—the apostles gave themselves continually to prayer and to the ministry of the word, while honest men, full of the Holy Ghost and of wisdom, were ordained deacons to take care of the widows and provide for the poor; and contributions were made by the poor to supply the

wants of the poorer, and their deep poverty abounded unto the riches of their liberality. Thus did Christianity triumph over human selfishness, and thus will it ever triumph, erecting alms-houses, asylums for the aged, infancy, and the unfortunate. And may God baptize the Methodist Church in her entire ministry and membership with the baptism of love and with fire, and enlarge her gifts and increase her zeal in every good work; and may that baptism fall upon us here in this Convention, that we may go out to preach, to give, and to sacrifice, and to suffer, until Christ shall come, and the great end of his mission and death shall be accomplished in binding the world to his dominion in mercy. And, as the preacher said, after preaching on the inspiration and authority of the Bible, as he wound up with an exhortation, "I feel salvation," after talking to you on the charitable institutions of the Church, I wind up by saying, I go in for full salvation. May we have it!

After singing, the subject was discusssed at considerable length.

Col. Geo. F. McFarland.—The brother who has addressed you so eloquently upon the "Charities of the Church," alluded to the care of her children, and I have been requested to continue the subject by giving you some facts upon this branch of it. My relation to the orphan children of the Church and of the Commonwealth for a number of years has been such as to familiarize me with these facts. Those that I shall give you are reliable. Though not given with the eloquence of the brother who preceded me, I trust their important character may awaken you as Methodists to your duty in this direction.

The Methodist Church sent to the army large numbers of her most valued sons. I believe it was the boast of our presiding Bishop (Bishop Simpson) that she furnished a hundred thousand men to the armies of the nation. Many of these men came from the middling or poorer classes, usually blest with large families. They were always found at the front. I believe it is admitted that Christian men make the best soldiers. As a consequence hundreds and thousands of them fell. Their orphans are with us to-day.

Pennsylvania, in her great magnanimity, and through some of her large-hearted legislators, and the earnest activity of her two good Governors, Curtin and Geary has made provision for these bereaved children, and there are now nearly 3,700 of them in the schools of the Commonwealth, receiving the care and training that will make them good and useful citizens, and an honor to the State. Of those in school when the last report was published, as you were informed by brother Torrence last evening, 3203 were reported as having had religious parentage. And of this number the large proportion of 1269 are reported as of *Methodist* parentage. Adding a fair proportion of the 512 unreported, and of the 149 reported as Protestant, only to distinguish them from Roman Catholics, I presume, the astonishing fact appears that at least 45 *out of every* 100 soldiers' orphans under the care of the state are of *Methodist parentage!* The Lutherans follow with 433, or sixteen out of each hundred; the Presbyterians with 412, or fifteen out of each hundred; Baptists with 228, and other denominations with less numbers.

Let us now inquire what provision has been made by the several denominations for the care of these orphan children. When I speak of *Homes*, I refer to institutions established by denominational means for the care of friendless children of the denomination, and that simply receive soldiers' orphans at a stipulated rate per annum. When I speak of *schools*, I mean institutions established under the authority of the Commonwealth for this purpose, and, consequently, not denominational. The Lutherans have Homes sufficient to accommodate their entire number, 433. Two of the schools, capable of accommodating at least 400 more, are entirely under their control. They have a third interest in another school, and more or less interest in three or four large Homes. They could probably accommodate under Lutheran influence the entire number of Methodist children in addition to their own. The Presbyterians have no distinct Home, but have a controlling influence in two that could provide for their entire number, 412; while four of the schools, having accommodations for some 900 children, are under Presbyterian principalship. The Episcopalians, with 157 children, have three Homes that can provide for at least 300, besides having the principalship of a school of sufficient capacity for half as many more. The Catholics, having 157 children, can provide good institutions for fully 1200 children. The Baptists have no Homes, but have a school under their control that will accommodate 228, the number of children they have. The Church of God, with a less number of children, has control of a school of similar capacity. The German Reformed have two first-class Homes. Their number of children is 166. The Methodists, with 1269 children, *have no Home—no room for a single child!* They have a third interest in one school, and the principalship of the colored soldiers' orphans' school, containing 167 children, about 120 of whom are of Methodist parentage, has passed into the hands of a Methodist within the year. Beyond this the Methodists have no part or lot in the care and education of the orphans of our heroic dead, even though the offspring of their own brethren.

In the Homes the denominational tenets of the Church having them in charge are taught. This the Department cannot prevent. I do what I can to prevent the children of one denomination from going to the Homes of another, but frequently cannot do so. The Methodists having no Homes or schools, there are to day children of Methodist parentage in the Homes and under the influence of every denomination in the State *except the Methodist!* They are in the Homes of the Lutherans, Episcopalians, German Reformed, and Catholic, and under the influence of the Presbyterians, the Baptists and others, *but none under Methodist care!* These are facts that need no comment, but that must come home to my Methodist hearers with considerable force.

I have been compelled, from time to time—and I do it most cheerfully—to accord great credit to the several denominations for the lively and active interest they have taken in this good work. They have never failed to meet every necessary requirement; to improve their buildings and increase their accommodations as the wants of the orphans were presented to them, and to

throw the weight of their influence in favor of the soldier's orphan when his interests were in danger. I have had many occasions for thankfulness and gratitude to the several denominations for the earnestness and zeal with which they have seconded every effort made in behalf of these interesting children.

I cannot say that the Methodists have not sympathized with this work, and spoken kindly of it. I *must* say, however, they never did anything towards providing for even their own children. I have often thought and said—and you will pardon me for repeating it here—that a denomination as wealthy, as influential, as public-spirited, and abounding as much in good works as the Methodist Church, ought to have some provision made for the lambs of its flock, and thus spare me the pain of letting them go wherever circumstances send them, whether among wolves or among shepherds. As a Methodist I feel that the Church is not blameless.

The speaker having finished his remarks was about taking his seat when several questions were put to him, eliciting further information, as follows, in substance:

Query.—How long will these schools continue?

Answer.—We have now over 3,600 children in the Homes and schools, ranging from six to sixteen years of age, when they are dismissed. There are probably enough children eleven years of age and under, to continue several schools in different parts of the Commonwealth for five years or more. Others will close sooner.

Query.—Are these schools simply benevolent in their character, or do they furnish a support that would be a motive to accept the charge of them wholly irrespective of their benevolent character?

Answer.—The Homes now receive $100, the primary schools $115, and the advanced schools $125 per annum for each pupil. The latter receive $25 per annum for each pupil over ten years in clothing; the others furnish their own clothing.

Query.—Don't the children contribute in labor?

Answer.—Believing the education of these dependent children would be very incomplete if it only embraced intellectual and moral culture, we have provided for two hours work each day for each pupil, thus securing both physical and industrial culture. The children have their superintendents in every branch of household and farm labor, and work for two purposes—one

educational, the other to reduce expenses of support. It is by this means they are kept so low, and yet well kept and well taught.

Query.—I have understood that access to the inmates was sometimes refused to persons of another denomination. Is this so?

Answer.—Access is provided for by regulations for ministers of other denominations. But when the principal is a minister, he, like any Methodist minister most likely would, usually loves his own Church so well that the children, looking through his spectacles, soon see it in a better light than any other.

Query.—When a school is under Lutheran influence, is it only by courtesy that a Methodist has permission to enter?

Answer.—The rules adopted provide that the ministers of each denomination may enter at specified times and meet and instruct the children of their faith in a separate room. It is not done, however,—first, because ministers are generally too busy to claim the privilege, and, secondly, because no one is there to see the rule complied with.

Query.—Are the denominational schools distinct from the State schools spoken of?

Answer.—There are some twenty-two Homes, &c., mostly denominational, six primary schools, and thirteen advanced schools. Three of the primary and eleven of the advanced schools are private property, and not intended to be denominational, though they are so more or less.

Rev. R. L. Dashiell, D. D.—I think the explanations given in answer to the questions have settled two things in the mind of the Convention. In the first place I understand that the State—I have no fault to find with this—farms out the guardianship of her wards to those denominations who will undertake to train them. The Presbyterians, Lutherans, and other denominations have promptly stepped forward and assumed the instruction of their own children. The Methodist Church has failed to do this. We have no complaint to make of other denominations, but ought to make complaint against ourselves. We have been so largely engrossed in the great material development of our work, in the founding of our churches, in extending the area of our Missionary, and Church Extension, and Sunday-school work—all of vital importance to the Church—that we have neglected some of the great humanitarian questions that ought to have touched the heart of the Church,

and ought to have sprung the Church, long since, to some noble doing in the direction of caring for our orphans and for our aged and infirm ones. Now, sir, among the first things Wesley undertook was the founding of an orphan house. This was contemporary with the very commencement of Methodism upon this Continent. We have most wonderfully backslidden from the point where Wesley first introduced this question to us. I have been convinced, sir, for years that we have been waiting too long upon other denominations to provide for our orphans, for our aged, and for our destitute, and I may say for the fallen ones that come within the range of our gospel and the influence of our Church.

Now, sir, let me give a simple illustration in confirmation of our lack of service in this direction. I have, at Carlisle, letters addressed to me from superintendents in charge of these orphan schools inquiring if something cannot be done by the Methodist Church to provide for certain boys, bright and vigorous in intellect, who are craving for an education advanced beyond that which the orphan schools propose to give them. I learn from some of these ministers, and some who are ministers of other denominations, that if we will not provide for these lads, they will cheerfully provide for them. I have been ashamed, Mr. President, that there should fall to our lot the charge of these orphan boys left by the soldiers of this Commonwealth, and that there should be almost utter indifference, on our part, towards providing for their necessities; and if this discussion to-day shall do nothing more than to awaken the heart of Methodism in this great Commonwealth to proceed at once to provide an orphan asylum for the sons of our deceased soldiers the Convention will not have been called in vain. I hope, sir, it will be the commencement of a movement in this direction. Brethren, let us wipe away from us forever this reproach that the great Methodist Church of this Commonwealth has for five years past cast the orphans of its citizen soldiery upon other denominations to be reared and educated.

But, sir, it is not only with reference to orphans that I want to say a word to-day. I understand that this topic is intended to include other charitable institutions than the founding of orphan asylums. A few years ago it fell to my lot to be stationed in the city of Baltimore. Three or four pious ladies undertook the work of founding a Protestant infirmary for the care of the sick. The hospitals of the city were in charge of the Roman Catholics. Sisters of Charity were the only nurses, and instances were given, time and again, of poor, dying men who craved the sympathy of those who believed in the Protestant faith, who loved the Protestant Bible; and these Protestant ladies undertook the work of inaugurating a Protestant infirmary. What are the facts in the case? There was but very little sympathy upon the part of Protestants with the movement. I have not been familiar with the history of the institution for the last few years, but during the time I was familiar with its history it was in a starving condition; there did not seem to be interest enough on the part of Protestant Churches to sustain it; it does not compare in vigor and strength with the other hospitals; and, Mr. President, I have lived long enough to come to this conclusion, that *the Methodist Church is strong enough to take care of her orphans, to provide asylums for her infirm, sick*

and dying, and to provide homes for her aged men and women. It is true the wealth of the Church was being diverted into these channels of charity and benevolence; and I trust in God that the day is dawning when we shall arise in our strength and speak upon this subject in tones that will not be misunderstood, that we shall act as well as talk and plead in our Conventions.

Now, sir, let me give you one illustration before I sit down. Not many weeks since, a widow came to me, inquiring what should be done with her boys. She was the widow of a soldier, but not a soldier who belonged to any regiment in Pennsylvania; she came, I think, from the West. She had two half orphan boys. Said she, "What am I to do?" I asked her to what church she belonged. She replied, "To the Methodist, that she had always been a Methodist." Well, said I, what do you want to do with your boys? "I want them put in an orphan asylum," she said, but with the big tears rolling down her cheeks she added, "I would like if the boys could be kept under Methodist influence; their father was a Methodist, and their grandfather, and I would like to keep them under Methodist influence;" and she said it with a tender pathos that went to my heart, and I then felt that it was time for us to do something in this direction. A few days afterwards I met her, and she imformed me that no less than six members of the Roman Catholic Church had visited her and absolutely *entreated* the privilege of taking her sons and providing for them—and this without any conditions. And, Mr. President, this is only in accord with the spirit of that church: she don't ask you to found orphan asylums. I will venture the assertion that the archbishop in charge of this diocese would come into this Convention to-morrow, if the opportunity were given, and enter into stipulations, not only to take charge of your Protestant orphans and provide liberally for them, but to pay you a bonus for the privilege of having them under the influence of the Roman Catholic Church. Why, sir, on one bright Sabbath morning I was passing to my appointment when I met a Catholic who said, "Where are you going?" "To the Sabbath-school on Capitol Hill, a little mission," I answered. "Oh tut, tut," said he, "that is all wrong: You Methodists go on and convert the grown-up people and leave the children to us; we will take care of them; just turn them over to us." Yes, sir, they will be glad of the opportunity of taking care of them; and, as I said before, they will pay you for the privilege. *Will you let them have them? Will you?* [Several voices—"No, never!"] No, you say, the Methodists of this Commonwealth will never consent, I will not say for any other *Protestant* denomination to rear her children—yes, I will say it: I think there is no bigotry in my soul; I think I have a kind feeling towards all my friends of sister denominations, but I do love the Methodist Church better than any other, just as I love my wife better than any other man's wife; and while these other denominations would do well by our orphans, if ever my boys and girls are to be left to the tender mercies of an orphan house, God grant that they fall into the hands of Methodists, and *nobody* else.

Now, sir, let us do something practical. We have had a splendid general class meeting, during the session of the Convention—a continuous love-feast, full of rich Christian experience; but, brethren, let us this afternoon inau-

gurate something that will tell practically upon this great question, extend our influence in the direction of these Christian charities, and in a few months on either side of the Alleghenys, let there rise a beautiful orphan house that shall be crowded with those who are our children, and whom we intend to train in the faith of Methodism and of Christ.

Rev. I. H. Torrence—Mr. President; I thought it was just the time, at the close of this good experience meeting, to shape that part of our action that looked at the practical—to do something. In order to give that practical shape I beg leave to offer the following resolution, which I will ask the Secretary to read.

The Secretary read the resolution, as follows:

Resolved, That a commission of ——— be appointed by this Convention, to more fully consider the subject of establishing an orphan asylum in this State, under the auspices of the Methodist Episcopal Church, and to receive contributions for that purpose.

A. B. Leonard moved to amend the resolution by providing for the erection of two homes, one east and one west of the mountains.

After discussion, in which Rev. I. H. Torrence, Rev. B. H. Crever, Rev. Dr. Dashiell and Col. McFarland, participated, the amendment prevailed, and the resolution as amended was adopted.

A proposition to fill the blank with "one from each Conference" was objected to as rendering the commission insufficient, owing to the difficulty of persons living at a distance meeting together.

Col. McFarland said on this head that, while it would be very pleasant to have every Conference represented, yet every Conference would rejoice to have this commission composed of earnest men, who should be easy of access to each other.

A motion that the blank be filled and the Chair appoint a committee of seven was at length agreed to.

Rev. S. W. Thomas.—I think we ought to have responses, and I am prepared to subscribe $100.

Others promptly followed, as follows:

A. D. Dobbs, $100; R. L. Dashiell, $100; Col. McFarland, $100; Rev. Dr. Durbin, $100; Dr. Thompson Mitchell, $100;

Mrs. Bishop Simpson, $100; Mrs. Dobbs, $100; Mrs. S. W. Thomas, $100; A. Blakeley (of Chester), $100; H. L. Powell (of Chester), $100; Rev. I. H. Torrence, $100; Joseph Lees (of Montgomery Co.), $100; John Shepherd (of Darby), $50. Others subsequently subscribed and about $2,000 were raised before the close of the Convention.

Bishop Simpson remarked, as the subscription was being taken, "This is a pleasant episode; it is spontaneous combustion; it was not in the programme."

Bishop Simpson.—I have a deep conviction that there is no cause on which God smiles more complacently than on efforts to educate orphan children, and I have no doubt that if this thing be commenced in good earnest He will raise up friends for it in very unexpected quarters. A few of our brethren in New Orleans, where we were poor and weak, felt an interest in the orphan children of our colored soldiers, and they commenced without means. The Marine Hospital was offered them to commence their school in. A few gave slight contributions. While they were doing what they could, having gathered about thirty children, a gentleman came over from Paris, moved by a desire to do something for these children, and not knowing what had been done. When informed of what they had undertaken, he told them that he had come to do that kind of work, but as they were at it he would deposit $10,000 in the bank at New Orleans, and when they had deposited $20,000 they could draw the whole $30,000 and purchase a property with it. When I visited that city subsequently the $20,000 was not made up, and they wrote a letter asking for time and sending a statement that this school was to be under the oversight of the Methodist Church. While I was there answer was received from him extending the time, and adding that, though he was a Catholic, he was exceedingly glad that the institution would be under the control of the Methodist Church; that he had been afraid to put anything under the control of the Catholic Church lest it should be diverted from the orphans and turned to some other purpose. The property has been purchased—a property of some fourteen hundred acres, I think, with large buildings, now handsomely fitted up, and the last time I was there the school moved one hundred and twenty children, taken from the city, to be placed on that orphan farm. Four weeks ago I was in New Castle, and in Conference there it was announced that one brother, in Danville, Ill., wishing to make a disposition of his property, after having made arrangements for his children, and considerable sums to other objects, had just donated $18,400 to that orphan school. It is in this way that God raises up friends. He touches the mind, and the widow and the orphan are under God's special care.

Rev. T. C. Murphy.—The Committee of Seven, which has been ordered, has been referred to the Bishop to fill. He would very likely feel a delicacy in appointing himself, and it occurs to me that there are very grave

reasons why he should be on that Committee. I move, therefore, that he be one of the Committee.

The motion was unanimously adopted.

Col. Slifer's name was here announced as a $100 contributor to the fund for establishing an orphan school for the children of fallen soldiers.

Rev. Dr. Loomis.—I suppose the brethren of this Convention have ascertained by this time that it is very difficult to hear the speakers from this platform, and I find a very general sentiment that this Convention ought to adjourn from this hall to old St. George's Church. Therefore, I move that the sessions for to-morrow be held in that church.

After a few remarks from Rev. Dr. Cooke, the pastor of the church, and other brethren, the motion was put and carried.

The following names were announced as subscribers to the Orphan School fund: Mrs. Margaret H. Stevens, $100; Hon. I. S. Diehl, $100; Mrs. Anna Graham, $100; St. Paul's Church, Philadelphia, $100.

An invitation to visit the Union League Rooms was accepted.

The Convention then adjourned, to meet at the usual hour in the evening.

The Doxology was sung, and Rev. Dr. Hodgson pronounced the benediction.

FIFTH SESSION.

Horticultural Hall, Philadelphia.

Wednesday evening, Oct. 19th, 1870.

The State Convention met according to adjournment at 7½ o'clock.

Bishop Simpson in the chair.

Religious services conducted by Dr. J. P. Durbin.

The minutes of the afternoon session were read and approved.

Rev. C. H. Payne, D.D. presented the following resolution, which was adopted, viz:

Resolved, That the Commission to consider the subject of Orphan Asylums, ordered at the afternoon session be, and hereby are authorized to secure such Asylums either by purchase or otherwise whenever in their judgment they shall deem it best to do so.

The topic for the evening was then announced by the chair to be, "The duty of the Church in relation to the Christian Sabbath, and the cause of Temperance."

Committee, *The Christian Sabbath*,—Rev. W. W. Wythes, Hon. Joseph McEnally and Rev. William Sampson. *The Cause of Temperance*,—Hon. John McCalmont, James Black, Esq., and Rev. P. Coombe.

No member of the Committee on the Christian Sabbath was present.

Rev. P. Coombe presented the report of the Committee on "The duty of the Church in relation to the Cause of Temperance."

Speech of Rev. P. Coombe.

Brethren of the Convention and friends of our common Methodism: I have not prepared any written address, for two reasons: First, I hadn't the time, having just returned from a trip to the South-western corner of the State, of four months, lacking three days; and, in the second place, I preferred to give you warm words from a heart that has been rubbed up into white heat by constant friction with the most infernal and villanous system that ever came upon the face of this earth. Since I came into the convention, however, I felt called upon to write out a little introduction, the object of which will be to show the relation of the temperance question to the topics that are on the programme of this Convention.

"*Resolved* that the Temperance Reform proposes the destruction of intemperance by the overthrow of any system which sustains or permits intemperance. Intemperance is not a personal sin only, nor is it a personal performance."

Now, in presenting the temperance cause to this Convention, we propose to call your attention, first, to its past; secondly, to its present; and, thirdly, to its future,

With reference to the past, it must be simply an outline of its history. The temperance cause became an organized reform in this country in 1811. It assumed an organized form on this ground—that the use of intoxicating liquors was injurious to the health and destructive to the happiness of men. To establish that proposition it had three questions to settle; three opinions

to overcome. When the temperance reformation commenced its operations, public opinion, as a general thing, sustained three propositions: first, that it was right for men to drink intoxicating liquors as a beverage; second, that it was right for men to sell intoxicating liquors as a beverage; and, third, that it was right for government to license men to sell intoxicating liquors as a beverage. You can see, at a glance, that before the temperance reform could find public sympathy, much more, before it could be successful and triumph, it must revolutionize public opinion on these three points: It must prove that it is wrong to drink, to sell, or to license the sale of intoxicating drinks as a beverage. Previous to 1865—for there I will limit the past—we had settled two of these questions, namely, we had clearly established the fact that to use intoxicating liquors as a beverage, was a sin; and secondly, that it was a crime against God and society to sell intoxicating liquors as a beverage; and, as I shall presently show you, came near settling the question of governmental policy.

As some of you may not be prepared to admit what we have assumed, I will call your attention to one or two facts: first, with regard to the public judgment and conscience in respect to liquor trafficking. I have traveled in forty-seven out of the sixty-six counties of your State, and I give you my personal word and vouch for its correctness, that I have not come across a single man, outside of the church, who believes any member of the church has any religion at all—I mean experimental religion—who drinks intoxicating drinks as a beverage. In the second place, you will find that the church, generally, with very little exception indeed, has pronounced in favor of total abstinence as a duty, and that the use of intoxicating liquor, as a beverage is a sin. In the third place, the time is not long since when occasionally a minister of the gospel would rise in a Christian pulpit and preach a sermon in favor of the moderate use of wine. What would you think of a man who should risk his reputation by preaching such a sermon at the present day? Such a man in any civilized community can scarcely be found, if found at all. Now, from these facts, we conclude that the public judgment has been revolutionized upon this subject, and that now, with scarcely an exception, it is deemed to be a wrong against the individual, and a sin against society and against God, for a man to use intoxicating liquors as a beverage.

In the second place we have settled the question of the immorality of the liquor traffic. We have done that, first, by driving every good man out of the trade of intoxicating drinks as a beverage. I affirm here, what I firmly believe from observation and personal knowledge, that there is not to-day a single sincere honest Christian engaged in selling liquor in Pennsylvania; and if not in Pennsylvania, it is certain that one cannot be found in any other State of this Union, for Pennsylvania is far behind any other State in the progress and the triumph of the Temperance cause. In the second place, no body believes now, that a good man ought to be engaged in selling intoxicating drink. And if any of you have any doubt on this point, if you will select out of the whole class of liquor sellers within the range of your knowledge the best man you can find, and bring him to me, I will put the Bible in his hands, and, when sworn, will put a single question to him and abide

the issue; that question is, Are you trying to be a Christian? and I don't believe that anybody in this assembly believes that there is any man in Pennsylvania, engaged in the liquor traffic, who would be silly and wicked enough to say under oath, I am. And if he did, there are very few in Pennsylvania, who would be simple enough to believe it. That question is settled.

I came across a singular fact the other day, in Fayette County, which shows the opinion of liquor sellers on that subject. A certain church in Brownsville, inside of an old Indian fort, of revolutionary times, was supported mainly by the contributions of distillers in the neighborhood. The pastor of the church waited upon one of the leading distillers and asked him to undergo that peculiar rite which, in that denomination, constituted one a member of the church. The distiller looked at him carefully, and then smiled and said, "Why do you ask me to become a member of the church, when you know the business I am engaged in, and no man engaged in my business is fit for membership in any Christian Church?" That was the liquor-seller's testimony; and it is the testimony of all engaged in the traffic.

I said, a moment ago, we came very nearly settling the third question; namely, the criminality of the governmental policy, of licensing, sustaining, and protecting the liquor traffic. From 1845 to 1855, a period of ten years, the following facts developed themselves; namely, that twelve States in our Union passed laws directly in favor of temperance reform. Two other States, taking advantage of conventions to reform or remodel their State Constitution, admitted the principle of prohibition and put it into their Constitution; namely, Ohio and Michigan; and there it is to-day, brethren, to go out no more forever. There is no license system in Ohio and Michigan, and there never will be. The States that thus adopted the temperance laws, most of them absolutely prohibitory, but all of them far in advance of the old license system, are the following: Maine, Massachusetts, Vermont, Connecticut, New Hampshire, Iowa, Rhode Island, Minnesota, Indiana, Delaware—the only slave State,—New York, and Pennsylvania. I give you these facts and these States by name to show this fact—first, that we had not only revolutionized the public opinion with regard to the use and sale of intoxicating drink, and had so far undermined the license system as to enlist twelve States by statute law and two others, in the manner above indicated—fourteen in all—in favor of the principles of the temperance reformation.

And now I come to a most painful, and yet very interesting and instructive period in the history of the past temperance reformation, and that is, the reason why our reformation stopped just at that point; for stop it did. Previous to 1855 we had so far reformed public sentiment, and so far influenced public conscience, that the people, with a great deal of unanimity, had not only organized a State Temperance Society, but had organized a system of general instruction and education throughout the country. Ministers of the Gospel—not men with sore throats and broken-down constitutions, but men of the very best character in their denomination—men of the highest standard and type of ability, were employed by this State Association, and they went like flaming heralds east, west, north, and south, to edu-

cate the people, and that system generally was the grand cause why these fourteen States wheeled into line under the revolution of public opinion. But in 1854 an event happened in the courts of these United States that stopped the wheels of the temperance reformation and threw us backward; I mean the repeal of the Missouri Compromise and the passage of the Kansas-Nebraska Act. The repeal of the Missouri Compromise broke down the division line between free and slave States. The Kansas and Nebraska Acts bound the Territories and slavery, and those two acts of course broke down the domestic and local character of slavery and introduced it into the politics of this nation, as the great national political issue. Immediately upon the passage of these two acts the mind and heart, especially of the North, became fired with most intense indignation and excitement at this outrage. The result was, that the Republican Party sprang into existence, begotten and born by the repeal of the Missouri Compromise and Kansas-Nebraska Acts. Slavery became immediately the great national political issue of the country. It is a philosophical fact, my friends, that no individual, or public mind either, can be greatly absorbed with two great issues at one and the same time. Slavery, becoming the great political issue, eat up our temperance question. It was Pharaoh's lean kine eating up the fat ones. Our system of general education was immediately broken down, and from 1855 to 1861 this country did very little except to talk about slavery, write about slavery, preach about slavery, pray about slavery, fight and swear about slavery. The result was that, by 1861, a good many of these laws were repealed, owing to the never-ceasing vigilance of the liquor party and the diversion of the public mind from the temperance question by the discussion of the question of slavery.

In 1861 the excitement about slavery broke out in rebellion. The old flag was fired on at Ft. Sumter, and the nation flew to arms as for its life and existence. From 1861 to 1865 we were engaged in fighting rebellion and saving the life of the nation, and during those four years the following facts were exhibited in the influence of that excitement and rebellion on the temperance cause: First, the system of education was broken up; secondly, our general organization was demoralized, and ceased operation; thirdly, the temperance cause, in its advocacy, was left almost entirely in the hands of the Sons of Temperance, Temples of Honor and Temperance, and the Good Templars; so that, at the close of the war, we found ourselves just in this condition: First, no system of general education; secondly, no open pledge organization that was doing anything of consequence; and, thirdly, the temperance reformation was exclusively in the hands of what is called the Secret Orders of Temperance. That is the past.

What I mean by the present, which forms the second point, commences with 1865. A large number of gentlemen met in the interest of this country in the city of New York, and while discussing the general question which arose out of the conclusion of the war—and, perhaps, discussing more than any other, the policy of reconstruction—came to the conclusion that the Temperance cause ought to be reconstructed; and they went to work to accomplish its reconstruction. They appointed a committee, whose duty was to

call a National Temperance Convention. And now I want your attention, brethren in the Church, and ministers of the Church. We called a Convention; that Convention consisted of a novel feature. The churches of this country, in their official and organized form, were, for the first time in the history of this country, invited to take part officially in the great work of temperance reformation. Before that, all invitations which went to the Church, to elect and send delegates to the National Convention, were referred to them as individuals. This call specified the Church in her organized and official and ecclesiastical character, and invited them to elect and send delegates to Saratoga, to meet August 2, 1865, to reconstruct the temperance reformation. The same call contained also an invitation to the different organizations of the country, open and private, to do the same thing; and on the 21st of August, 1865, the Convention met, thus composed, for the first time in the history of the temperance reformation, at Saratoga Springs, and organized. Three hundred and twenty delegates were present. More than half of them came directly from the Christian Churches, and were composed of ministers or members of the churches they represented. The other portion came from the temperance organizations of the nation; so that the Christian Church of this nation had at least three-fourths, if not four-fifths of the membership of that Convention. That Convention did three things. In the first place, it reconstructed the temperance cause, by restoring it to its original platform and giving it its primary character. They did this by the following resolution: "*Resolved*, That the Temperance cause is a Christian enterprise; and, while it is right and proper for its friends to avail themselves of the power of the law and the teaching of the sciences, and to employ all other agencies and instrumentalities by which the temporal welfare is promoted"—now mark—"their main reliance must be on the *religious principle* and the *co-operation* of the *religious community*."

There is where the temperance cause started first, in 1811. It was started by the Church, placed upon a religious basis, and for twenty-five years—from 1811 to 1836—the Church kept it wholly. But for causes not necessary to relate, the Church and the temperance society gradually drifted apart, and, at the close of the war, the Church was one thing, and the temperance organization quite another. That Convention, therefore, reconstructed the temperance cause and put it upon its original foundation, declaring it to be a Christian enterprise and dependent mainly on the religious principle and co-operation of the religious community. In the second place, they organized a National Temperance Society, and, by a mistake, refused the old name of "Union," so as not to come in contact with the old "Temperance Union," and called it "Society" instead of "Union." They located its headquarters at New York City, and placed in its Board of Managers members and ministers from the leading denominations in the country, and also officers and members from the leading men of the other temperance organizations of the nation. They organized that National Temperance Society to be the head and representative of temperance in the United States of America, determined, hereafter, to conduct the temperance reformation, in this whole nation, on a Christian platform, and regulate it by a Christian policy.

The third thing they did, was to request every State in the Union to organize a State Temperance Union, and make it auxiliary to, and connect it with the National Temperance Union. The object of that was, to bind the States to give aid to the temperance reformation throughout the country, and to model the temperance reformation under the form of the National and State Governments. We have a Congress for the whole, a State government for each State, and we propose to carry out this same principle in conducting this reformation to final success and triumph. We have, therefore, a National Aid Society in each State in the Union; and these are, or ought to be, connected with the National Temperance Society as the head and representative of them all.

On the 26th of February, 1867, the State of Pennsylvania complied with the request of the National Temperance Convention, and, in the city of Harrisburgh, having convened a convention by the same call, composed in the same manner, that convention met in the Court House, at Harrisburgh, and organized a Pennsylvania State Union, of which I have the honor of being corresponding secretary. That State Temperance Union is auxiliary to the National Union, and that State Temperance Union proposes now to reach the Churches of the State of Pennsylvania by an agency which never before existed in the State. When that State Temperance Union was formed, or, rather before, there was not a single lecturer or minister employed in the State specifically that was not a representative of, and sent out by one of the Order. The result was, that a great many of our Churches, being opposed conscientiously and religiously to all forms of secret organizations, could not be reached by any existing instrumentality. A great many others in various Churches, who had not committed themselves denominationally and ecclesiastically against secret societies, still had their prejudices, and thus thousands of the warmest-hearted temperance men in Pennsylvania refused to have any thing to do with these secret orders, as they are called. These secret orders, so-called, joined with the members and ministers of Christian Churches in forming the Pennsylvania State Temperance Union, the object of which was, first, to create an agency that would be acceptable to the Churches coming in contact with none of their principles, opposing none of their resolutions, and being free from all of their prejudices. The object of the Pennsylvania State Union, therefore is, first, to secure the active, official, and undying co-operation of each and every Christian denomination in the State. In our Board of Managers are representatives from the Protestant Churches; and one of the most earnest men we have is a lawyer in Oil City, possessing three qualifications. In the first place, he is a true Democrat; in the second place, he was a former drunkard; in the third place, he is a rigid Roman Catholic.

I mention these facts to show you that this Union means something; and, if I had time, and you had patience, I would like to give you a little outline of the manner in which the Churches are wheeling into line. I will say, however, in a nutshell, that this State Temperance Union has met the wishes, complied with the desires, and meets the demands, of the most rigid church people in the State that have any friendship at all for the temperance cause.

They say, without any hesitation, you have placed the Church in her proper position; we are now willing to co-operate in the temperance reform and take our place, side by side, with these other societies, because we can do it without violating our conscience. The result is, this reconstruction of the temperance cause presents an open front to the Church, and constitutes the Church of Jesus Christ to-day, in the State of Pennsylvania, the great leader of the Temperance reform.

Now, that is the organization of the Churches and their combination with the Temperance Societies of the State. In other words, we have agreed, my friends, if you will allow me to speak figuratively, to enter into the bands of matrimony, as temperance societies, and there is no power on earth of sufficient influence to forbid the bands. It will be but a short time before the Christian denominations of this State, and others, will stand, side by side, with the temperance society; and, forming one great army, directed upon the common principle of having a diversity of forms and operation, but with one common head and object, move forward, as God's sacramental host, to war against sin and darkness in the liquor traffic.

Now, the necessity for this Union on the part of the Church, arose from the combination of the liquor organizations. During the war you heard a great deal about the "Whisky Ring" some little, also, of the "Brewers' Association," but you heard nothing of the power that infidels had in this liquor organization, because they did not form and organize until 1867. After the war was over and the reconstruction of the temperance cause commenced, somehow or other these liquor organizations, that hitherto had been acting separately and distinctly, took the alarm. They went to work and combined their organization so as to concentrate their power for the control of the Government and perpetuating the license system of this country. The Whisky Ring was organized after the following manner: First, They have divided into four grand societies,—one located at New Orleans, one at Chicago, one at New York, and one at Philadelphia. Then there is their general organization. I cannot stop to tell you why they have divided, except to keep from dividing. In addition to these four general societies, they have whisky rings, called "Liberty Leagues," in every city in these United States: and the Southern State Whisky Ring, being auxiliary to the New Orleans Ring; the Western State Whisky Ring, auxiliary to the Western Whisky Ring organization at Chicago; the Eastern Whisky Ring, divided in their auxiliary and relationship between New York and Philadelphia, and that division is generally regulated, or regulated mostly by the commercial and business relations of the Eastern States.

Now, these are the general and State organizations for the Whisky Ring. In addition to that they have a whisky ring in every city, borough, and, in many instances, in every ward and township. This is the Whisky Ring of which all of you have heard so much and but few of you know much.

The second division of the liquor party is composed of the "Brewers' Association." They had had a Brewers' Association for several years, but at the close of the war they baptized and gave it a name, and called it "The Brewers' Congress of the United States of America." It meets once a year.

They have resolved to have their organization, first, in every city of this Union; second, in every county of every State. And these three forms of organization constitute the Brewers' Congress.

The third division of the liquor party was composed and set off from the rest on the 16th of August, 1867, at Crosby's Opera House, Chicago, and was composed of infidels who desire to make an open and unblushing attack on the American Sabbath. This was immediately after the adjournment of the Brewers' Congress. Most of them are members of both the Whisky Ring and the Brewers' Congress. All of them are members of one or the other, but principally of the Brewers' Congress. They have adopted and published a platform, which platform I propose to read to you presently: and I call your attention, before I do so, to this fact: You will find, when I read these platforms, that the Whisky Ring and Brewers' Congress have a common platform, with very little difference; second, that the Brewers' Congress and Whisky Ring, especially the former, have agreed to unite with individuals of this country for the overthrow of the American Sabbath, and have engaged, upon the principle of bargain and sale, that if the infidels will unite with them to overthrow the Temperance Reform, they will unite with them to overthrow the American Sabbath. You will find their platform in the Report of the State Temperance Union, page 67. (Here Mr. Coombe read the platforms of the Whisky Ring, and Brewers' Congress.)

Now, my friends, you have the platform of the Liquor party, their organization, and the combination of their organizations, and the present aspect of the Temperance cause presents simply this field for your consideration. In the first place, the liquor organizations are united and bound as a political organization for two purposes: first, to break down the Temperance cause by perpetuating the license system in this nation; and, secondly, to break down and destroy and overthrow the American Sabbath,—the Sabbath of our fathers and of our God. On the other hand, you are the churches of Jesus Christ resolving, first to unite, and, second, to combine with the temperance societies. That work of union is now going on, and it is conducted principally through the agency and instrumentality of the Pennsylvania State Temperance Union; aided and assisted most nobly by the Good Templars, Sons of Temperance, and Temples of Honor and Temperance. We propose, when we can get the churches to take proper ground on the subject to wheel into line alongside the temperance organizations, and break down the license system and destroy all legal commerce of the most infernal traffic that ever saw the light of the sun.

There are one or two other points that mark the history of the present, and which, if I were not afraid of transcending my time, I would like to give you. I will refer only to one. Since the close of the war the liquor traffic has wonderfully fallen off. The number of distilleries has decreased about one-half. The trade has fallen off about one-half. It is almost impossible now to get, in any decent community, twelve men to sign a liquor application. The tavern keepers are advertising their property for sale, to an extent never known before in the history of the American people. The courts, as a general thing, throughout our State, are taking this ground

—that, if the people will remonstrate, no license shall be granted, in particular places. In Indiana and Jefferson Counties the judges have put their heads together, and, in spite of the liquor sellers, and everything else, have abolished the whole license system; and there is not a single licensed grog-shop in either of those counties; and that, too, by the action of the courts. Since the first day of January, 1870, to the sixteenth of this month, I have been in one hundred and thirty-eight towns and villages. These are distributed among sixteen counties. In those one hundred and thirty-eight towns and villages there are but forty-nine that have a licensed grog-shop. The balance of them are either protected by local prohibitory laws, or license is abolished by the action of the people and the decisions of the courts. But the most significant fact that connects itself with the present history of the Temperance cause is the demoralization, if not destruction, of the Whisky Ring. At the close of the last Administration, of the General Government, the Whisky Ring had the reins of the government so far in its hands as to break down our revenue system; or, in other words, to prevent the collection of the tax on whisky. Secretary Welles tells us, in a foot note, that the government collected only one dollar where it ought to have collected eight. The *New York World* says that $180,000,000 that year went into the pocket of the Whisky Ring. When the present administration came into power they determined to break down the power of this Whisky Ring, not on temperance principles, but national safety and policy. They went to work, first, to enforce the laws already in existence, They caught the men who were cheating the revenue, tried them, convicted them, fined them, and imprisoned them.

The government farther adopted this policy. They first reduced the tax on whisky from two dollars, to fifty cents, in order to leave the whisky men without excuse. Their plea was that the tax was so heavy they had to defraud the goverment; and under that reduced duty, they adopted farther stringent measures, one of which is sufficient everlastingly to damn the whole business; that is, they fastened on every distiller a government detective, who was to watch the distillery, which was compelled to pay his salary. Such a thing had never been known in the history of the civilized world; and that, in itself, was sufficient to break down the whole history of the business as a manufacture.

In the second place, they went to work to execute those laws and enforce the revenue. They soon compelled the larger dealers in the whisky business to pay the duty, and they resolved if they could not cheat the government nobody else should. They called conventions, the object of which was to break down the little distillers and wealthy capitalists, designing to get the arrangement in their hands so as to corner the market when they pleased. The little dealers, not being able to hold on, sold whenever they had a good chance; and now they adopted a policy to increase the whisky duties, secondly, by buying grain, as far as they were able, with money; then they borrowed money, loaded down the distilleries with grain, manufactured whisky, and have to-day got a larger stock of whisky than was ever known in the history of the United States. There is not a distillery in the nation

to-day that has not a larger stock than ever before. The object of that wa this. If they could get an increase on the duty on whisky they could fill their pockets by a rise in price; therefore they manufactured whisky, put it in store-houses, paid the old duty and waited for the issue. They went to Congress and Congress refused to increase the tax. Whether they understood the plan or not I do not know, but God did, and the wicked were snared in their own net. They went home with the little whisky dealers jubilant. The banks, getting alarmed, refused to lend them money, and the whisky distillers all over this country, are going about begging for money offering twelve to fifteen per cent. I know these things to be facts. The result of this state of things is, there is scarcely a large distillery in this nation in operation. Under this system, whisky has fallen, the back of the Whisky Ring is broken, and it has sunk in anathema to rise no more forever.

The future of the Temperance cause is in the hands of the church, and it is to be just what the church will make it. The temperance societies have discovered that it is utterly impossible for them to conclude this reformation without the church; they have therefore granted what the church claim. You who are familiar with the progress of the history of the Temperance cause must remember this fact. All along the line of progress, especially of the last twenty-five years, a large proportion of Christian people have claimed that the temperance societies were taking the work out of their hands. That they were God's own appointed agency for the reformation, as well as the salvation of men, and that when you substituted the Temperance Society for the church in this work you reflected upon the latter, and said, it was not equal to the work. The Christian Church, therefore, claim the leadership in this cause. Secondly, Temperance Societies have granted that claim; and say to the church, Now take the arrangement in your hands. We acknowledge you as God's grand agency, not only for the salvation, but the reformation of men. Take your proper position in the fore-front, lead on the battle, and we will follow you to victory.

In the third place, the world requires the Church to take this position. In passing over your city no one fact struck me with more force than the demand of the world upon the Church. Now I don't want to say anything reflecting upon the Church, but I must be allowed to tell the truth. The truth is this: Men and women, not members of the Church, and no fault-finders and censurers of the Church, none of your sore heads, but men of intelligence and standing, of wealth and refinement and character, say to me, all over this State, "Mr. Coombe, the only thing that hinders us, is want of activity and zeal on the part of the Churches. Now while your temperance society is supported mainly by members and ministers of the Churches, your Churches officially are not doing their duty; and you know it as well as we can tell you." Therefore the whole responsibility is thrown upon the Christian Churches. The temperance societies admit they have about worked up their mission, and call upon the Church to help them. They are waiting therefore most anxiously and patiently, with highest expectations of success, for the Church to take its proper position, and all that remains is for the

Church, officially and ecclesiastically, to say, the Temperance cause is ours. We will maintain, sustain, and carry it out; and when the Churches take that position the question is settled. Let the Churches and Temperance Societies unite in this grand work and the combined and concentrated power of whisky falls—falls to rise no more.

In passing through Washington County, I came across the Hon. Lawrence T. Wolf. When he listened to me in Monongahela, explaining our plans and describing our future work, he said, "You have hit the nail on the head. Let the Churches unite with Temperance Societies, and Whiskyism has gone up. The Legislature will listen to you, the Courts will listen to you, and politicians will listen to you. To-day the whole liquor party tremble in their boots, because the Church is coming up to the help of the Lord against the mighty as never before." Now, there is where we are; and if the ministers and the membership of the Methodist Church are true to the teaching of Wesley we shall rally around the Temperance cause. We shall take the Temperance Society to our bosom, and, in a short time, will stand on the grave of the liquor traffic and deliver it to the Sadducees, with whom there is no resurrection. The future is in your hands. May God help you to meet the responsibility.

Now a word or two in conclusion. First, the great need of the Temperance Society to-day in the State of Pennsylvania is money, and if you will allow me to be a little personal, I want to make a personal appeal. I stand before you as a member of the Philadelphia Conference. In 1834, Matthew Sorin wrote me a letter. I was then a merchant. He wrote me of a vacancy in Elkton, and said, Now, if your warm heart says, "Lord, what shall I do?' I say, look around. "The fields are already white to the harvest." I gave up my store, sacrificed my business, changed my whole life, and from 1834 to this hour have devoted myself to the interests of the Methodist Episcopal Church within the bounds of the Philadelphia Conference. I will not refer to the positions I have occupied. Now, where and what am I to-night? An old Methodist preacher, going on sixty years of age, and arrived at that time of life when I ought to be with my family and enjoying comfort and peace; but instead of that, two years and seven months ago the Church of Jesus Christ, which I joined over forty years ago, said, 'Coombe, you are the man for this work," and forced me out against my consent; and since that day I have been a wandering pilgrim, without house or home. I returned only yesterday morning from a trip of four months, lacking three days, during which time I never saw my family. I have traveled the whole ground, have talked five hundred and twenty-seven hours—what for? To save your children from destruction and the Church and Society from the evils of the liquor traffic.

Now I am doing a work that no mortal man can stand. And why? Simply because you laymen—I can't say preachers, for they have not the money—but you laymen in the Methodist Church, and others, have not furnished us with the funds to put another man alongside of me. Now do you want to murder Pennel Coombe? If not, I ask you then to take the claims of the Association, which I represent, into consideration, and furnish the money. We have plenty of men of ability who will go out if we can secure the money

for their support. I want the laymen of the Methodist Church in this State to show their liberality by furnishing their proportion of the funds.

Now, brethren, may God bless you! I feel happy to-night. You don't know how happy my old heart is. I have got to the top of the mountain and see the promised land on the other side. The Whisky Ring is broken, and the whole thing running down. It will be but a few years when I hope to preach its funeral sermon and die a happy man. Now will you help us on in our work?

A protracted discussion followed the delivery of the above address. The first speaker was

FREDERICK SCHLUEMBACK—*Mr. President, Christian Friends and Fellow Delegates of the Convention:* It surely will not be expected that I should defend intemperance, when I rise here, for a man who has tested the evil, who has been under that banishment of the devil himself, cannot defend it after being cured; so I can not say one word against the noble appeal to which you have listened from my brother. But one little thing I have to remark before I go further, is, the attack on the German Sabbath-day. I don't like to see it stand on record in the way in which it is given, for I believe the brother who made the attack heard or read that account of the German Sabbath from drunken friends abroad, for he surely has never been there and seen what he pretends to say here. I do not want to attack the brother at all, but my heart should surely respect the place where the cradle stood; the place where I heard for the first time from my dear mother's lips the name of Jesus; where I many a Sabbath-day have sat under the pulpit listening to the glorious news of salvation, on Sabbath-days, just as quiet, just as beautiful and lovely as I enjoy them now in this country. Therefore, I say you go too fast if you attack the German Sabbath and the German nationality through the Temperance cause.

And now I say, if this appeal were made to us in the shape of running armies, if this question of temperance and intemperance would have to be fought out with needle guns and chassepots, I would be the first man to enter my name on the list of temperance; but thank the Lord, this question is one of plain discussion, and is to be decided on the side of the Methodist Episcopal Church under the guidance of our Lord and Master Jesus Christ; and he says, "The best of all is charity." "Love one another."

I will only try to-night, in my humble and weak way, to illustrate the cause of intemperance and the cure which I think ought to be applied, as far as it goes, to the German class of our country. You, surely, will know how to attack and beat the enemy on the American side of the house; I, as an old warrior in intemperance, on the German side, and to do this we have got to stand and argue from one point where we all stand, saint and sinner. This point is, all,—those who use intoxicating drinks, as well as we who abstain from them—agree on one point, that intemperance is the greatest evil of the present age. This is acknowledged in every lager beer saloon.

Now who ought to fight intemperance; who can stand it? Who can afford

it? I will follow our beloved Bishop in his method, and say first who cannot afford to fight intemperance? And, first, political parties cannot. If we wait for them, we shall have to wait a very long while. Then, a great many of the Churches of different denominations cannot afford to do it. They will surely say that intemperance is an evil, but they do nothing. But I know that the Methodist Episcopal Church of the United States can afford to fight intemperance, and will fight it. Permit me to say now how I would like to fight, and actually do fight it. And first of all, I fight intemperance by love. Why? Because I take the retrospect. I, through moderate drinking, became an immoderate drinker, and actually stood on a drunkard's grave, sick, worn down; but I thank the Lord, to-night, and shall through all my life, that one good Methodist sister and brother stepped up to me one day, not quite two years ago, and in kindness and love, their arguments, so like a father's and mother's, saved me from destruction and placed me under the guidance of the Lord and made me what I am to-day. Therefore I like to follow their example, believing that the same kindness and love that saved me will save others. I say, go among them, argue with them; don't pass them by and say because they are Germans they are joined to their idols. I can assure you, my Christian friends and brethren, that in Germany intemperance is a ticket of leave; it excludes from good society. If to-day all the Germans—now I speak especially for them—if to-day all the Germans in the city of Philadelphia were to know that word of their conduct would be sent home to their parents and relatives, they would shed bitter tears of repentance, for they would know that at home there would be great sorrow. I say, go and try to lift up more of my countrymen by making intemperance a ticket of leave for every man, giving him a ticket to go right out of good society. Oftentimes, to my own knowledge, intemperance is not a curse among the low only, but among the better class and those who profess religion. I know many cases of prominent men who rolled in the gutter, and were carried home drunk to their families, and the next Sabbath-day I have seen them at Church. O my friends, if you come to this standard, that every man who drinks shall be excluded from your presence, then the cause of temperance will soon triumph. Prohibitory laws are good, yet unless enforced they are useless, but the power of kindness will conquer. I know this from experience. Kindness and love go farther than law. I lived under the temperance law and drank more than when there was no such law, but love saved me; therefore I say, fight against the evil of intemperance with love; use the arguments God has given in his own good book, and when you meet again in a Methodist State Convention you will know that these few remarks, feeble as they are, have some truth in them.

JUDGE MCCALMONT.—I presume that I was not placed upon this Committee because the subject was familiar to me, or that I had devoted to it much time, but I presume it was merely because I was connected with the Methodist Church in the western part of the State, and that it was deemed proper by the gentlemen here present at the time of appointing the Committee to honor that part of the State with a representative. But I have listened with nterest to the remarks of my friend who is on the Committee, and who is so

prominently identified with the temperance organization, and although I may be considered, sometimes, an extremist, yet there were some things in the report that seemed extreme to me; but I concluded at once, to waive all objection to these, and allow them to go before the Convention, because they were in substance right, and I coincide with my brother in his views about the duty of ministers of the Methodist Episcopal Church. There are particular times, and have been in the history of the Church from the beginning, when certain crimes are more rampant than others, and when they seem to over-awe everything and beat down all barriers, and when it is the duty of ministers and of the Church, to stand up and denounce them. I do not say they have been remiss on this subject, but I say it is necessary to uphold their hands in this matter. And I will not say there are not mysteries connected with the subject. I have looked upon it and have studied it as a great mystery. Men seem unable to control their appetites, and are led to such extremes that they debase and ruin themselves, and bring ruin upon their families and friends. While the brother who preceded me was speaking, I could not help thinking it is not the Germans alone that intemperance is destroying; it is the flower of the American youth; it is the bright, beautiful lads at our schools, despite all the teachings of parental affection and all the restraints that can be thrown around them. Upon every hand temptation meets them, and the law sanctions the placing of temptation in their way. Now, I am in favor of women being kept in their proper sphere; I love the words mother, sister, daughter, but if there is anything that would make me favor bringing them into public notice it is that they should have the right of suffrage on this temperance question. And when we look at it, so far as that is concerned, what is there in it, why men should regard it as such a terrible thing for women to deposit a ballot? Who has such interests at stake in this question as woman, and why should she not be permitted to express her wishes by depositing her ballot? Now I am not here to advocate this matter, but I simply throw it out, and I say, if women can't vote they should at least cast all their influence against this monster evil; they should make it known that they are determined to press it, and that if men want to prevent them from voting they must assist them in carrying out their views. It needs a little more for this. Our children are dependent upon you, and when you come to ask them about it, why they are taught at the commencement of their education, and the most important part of it, how defective they are in their knowledge of governmental duties, how defective in their knowledge of their position with reference to the Church and State.

Now I do not believe in this Convention having anything to do with any political party, but I do believe we should co-operate with every Christian church and all good citizens, in voting for men of good moral character. I don't believe in being made the foot-ball of politicians, and using the Church to elect a certain candidate, or promote the interests of a particular party, but I believe in standing fast by our principles and in our enforcing them by our votes. There may be little expressions, here and there, which may be considered extreme, yet it will be found that they are the sense of this Convention, and that as you call them out you will see it is almost impossi-

ble, in the short time we have, to give effective expression to the sentiments that are not well matured. And in this connection I am pleased to say that that essay we heard this morning, like many others from the same source, is a most finished production, and will stand the test of criticism everywhere, not only among Methodists, but all denominations.

Joseph Parrish, M. D.—I rise to say but a very few words. I have sat with the rest of you, during this entire session, listening to find what the church can do. I was interested in the elaborate report of the doings of the State Temperance Union, and I was a little more interested in the inspired speech of our German friend. I am not a believer, as the Judge is not—and I am very happy to have such good authority—in political action, that is, distinct and separate. I am a believer in the power and efficiency of the Gospel, which we profess, and I believe that when we put that into practical effect, applying it to drunkards, and to drunkard-makers, if you so please to call them, that we will, by personal effort, hard labor, and active exertion, accomplish a great deal more good than we have hitherto accomplished.

Another thing I would like to suggest to our friends. I think we mistake, to a very large extent, the real causes of this evil. We are very apt to seize upon the nearest and most palpable exhibitions of the evil, and associate them with the most direct and immediately apparent causes, and think we have found out the true relation between cause and effect. But I think we shall have to go very far back of the dram-shop, far back of the habit of moderate drinking, if you please, in order to find the cause of drunkenness. I wish we had time to-night to discuss among, ourselves, this question. The dram-shop is the temptation in the way of the unwary, the foot-fall in the path of the weak, but it is not, in any philosophical sense, a *cause* of intemperance with which we ought to contend originally: we must go back to the constitutions of men to demonstrate that they came into existence with depraved physical natures very often. Let the ministers and members of the Church, who are inspired with a true sense of the Gospel they profess, take hold of them, inspired with love, as our German friend has observed. If there are thirty thousand temperance men in Pennsylvania to-night, men pledged to abstain from all that intoxicates, themselves, and they use all their influence to have others do the same, I say there can be no truth in the Bible we believe, no truth in the Gospel we preach, no validity in the promises of God, if those thirty thousand men and women, each one of them, fix their mind and heart, and prayers and labors upon a drunkard and a rum-seller, and go to work in the spirit of faith, and thirty thousand drunkards and rum-sellers are not converted during the year. But we have not courage, we have not faith enough, to go out and face the enemy. It is a very easy thing in a temperance meeting, and in Conventions like this, to pass resolutions and indulge in large platitudes that sound magnificent, but a very hard thing, sometimes, to make personal sacrifices, to go into dram-shops, to sit down by the drunkard and do his heart and soul good.

I would speak longer, but others desire to say something on this subject, and I want to impress upon you the thought that the real cause of intemperance lies back of the apparent cause, and that legislation will not reach it;

it can be reached only in the way I have suggested. Take the thought with you, and if it is good for anything, practice it; and, if we come together another year, and temperance societies will labor for the reformation of the drunkard, we will have accomplished a good work.

James Black, Esq.—Brethren of the Convention: A few years since, at the opening or dedication of an inebriate asylum, in the town of Binghampton, N. Y., Dr. Valentine Mott, in reply to a theory very common in our land, and which has been preached here to-night, at least in spirit, replied that the fact was, mania a potu is traceable to the fact that the poison of alcohol had deteriorated the stamina of the people. I hold in my hand a verbal, and, to me, an exceedingly interesting and teachable document, called the Report of the Citizens' Association of Pennsylvania for the year 1868, made to the Legislature, upon the Dependent Criminal Population of Pennsylvania, and I have the honor to inform those who do not know, that our friend and brother Parrish is president of this Association. This institution was chartered by the State of Pennsylvania for the purpose of laying before the honorable bodies of the Legislature the dependent and criminal population of the State.

And if you will pardon me, for a moment, I desire to lay before you some facts contained in this report, that are the basis of my opposition to the liquor traffic, the basis of Christian effort in that direction for reform and remedy. In addition to the fact that three-fourths of the poor named here were made so by strong drink, one-third of the insane are victims of drink. These facts are officially given, and printed by the Legislature, for the people.

I regret very much to see that the title and objects of this Association are largely changed, owing to the views entertained possibly by misled friends. But with reference to the insane the proportion attributed to intemperance is about one-third. The intemperance of one or both parents is supposed to be the cause of one-third of the cases of idiocy. Not less than one-third of the cases of deaf mutes is traceable to the same cause. About one-third of the cases of blindness owe their infirmity to intemperate parentage. Two-thirds of the inmates of our Houses of Refuge are children of intemperate parents. Two-thirds of the pauperism and crime of the State are chargeable to intemperance. The aggregate cost of maintaining those whose condition is due to intemperance is $ 2,259,940 per annum.

It is a sad and lamentable fact to learn of the misery caused by drink; it is a sad and lamentable fact to know that the peace of homes is destroyed by drink; to know that men are carried down to a drunkard's hell, even from the church; that the hopes that budded at God's altar are blighted by this terrible evil; that your sons, whom you have trained with care, and toiled by day and by night in order to give them the best intellectual and moral culture, are in danger of being destroyed body and soul by this vice; to consider that the daughter whom you have given to a young man whose character and prospects met with your best approbation, may come home in a very few years with life's hopes wrecked, with all faith in God and man shaken; it is a more serious fact to remember that the stamina, the vital power of resist-

ance of our people, as a nation, is being sapped by the terrible power of drink.

Brethren, please remember, and as Christian friends and teachers ever impress it upon others, that alcohol is a poison for ever at war with man's nature; that it is a poison just as much as chloroform, strychnine, or arsenic, and that there is no definition of a poison that does not equally apply to and include alcohol; please remember that this is a scientific truth, and can be scientifically demonstrated; also remember that it is carrying thousands and tens of thousands annually to the grave. Physicians all acknowledge this. Then the quibbles as to what God may say, what revelation may say, must all be resolved by this great fact. God cannot speak one thing in nature and another in revelation. Nature says it is a poison; and the only safe rule for anybody is, to let poison alone. If you concede that alcohol is a poison, then the traffic in that poison is a great sin—a crime of the greatest magnitude and enormity. Don't say to me it is honorable, and protect it by law. Please remember slavery a short time ago was considered honorable, and was protected by law, but was it therefore right in the sight of God and the conscience of men? Please remember that the traffic in opium has long been protected in China and India, but because it is protected is it therefore right in the sight of God and in the judgment of men? Please remember that but a few years ago lotteries were protected by law, and when victims were injured and ruined by it, did that make the wrong right? And if these things are wrong and cannot be made right, neither can the liquor traffic, if it takes away our moral power, destroys our intellect, ruins our fathers and husbands and sons, be made right, though sanctioned by legislatures.

If it is a poison, and the traffic in it a social crime, then what is necessary? I answer, *total abstinence for the individual, and prohibition by the State.* There can be no compromise here. Understand the fundamental principles, and there can be no shifting this platform. You cannot change God's eternal truth to please you and me. If we fail to discharge our duty, then, when the victims of intemperance come up at the Judgment, they may say: "It is because of your unfaithfulness that I am here." Think of it in this aspect and see how your influence ought to be cast. I am out of patience when I see men who seem to think some party interest superior to human happiness and welfare. Vote as you pray If you believe intemperance an evil, then remove the temptation out of the way.

After a long and earnest discussion, participated in by Dr. Pershing, T. W. Price, W. J. Paxton, Judge McCalmont, Dr. Hodgson, F. B. Riddle, Dr. Dashiell, Dr. Pattison, I. H. Torrence, and others, the following resolutions were unanimously adopted—viz.:

Resolved, 1, That all facilities for the sale and use of intoxicating liquors lead to and foster unnatural and dangerous appetites for them, inevitably tend-

ing to the formation of intemperate habits and issuing in wide-spread social evils and corruptions that no police regulations can repress; we therefore declare it to be morally wrong, socially impolitic, and nationally wicked to sanction and protect by lawa traffic whose constant tendency and results are pernicious to the individual and disastrous to the community.

Resolved, 2, That we call upon our members, fellow-Christians of other communions and good citizens, to persistently use all proper means for the overthrow of the system of license and the establishment of prohibition.

On motion, adjourned.

Benediction by Robt. H. Pattison.

SIXTH SESSION.

St. George's M. E. Church, Philadelphia.

Thursday morning, October 20th, 1870.

The State Convention met according to adjournment in St. George's Methodist Episcopal Church at nine o'clock.

Rev. H. Sinsabaugh, of Pittsburgh Conference, in the chair.

Religious services conducted by Rev. James Curns, of the Central Pennsylvania Conference.

The minutes of the previous session were read and approved.

The Chair announced the Topic of the present session to be—"The Educational Interests of the Methodist Episcopal Church in Pennsylvania."

Committee—Rev. George Loomis, D. D., Rev. R. L. Dashiell, and Rev. I. C. Pershing, D. D.

Rev. Dr. Loomis, Chairman of the Committee, presented and read the following able report:

Essay of Rev. Geo. Loomis, D. D.

In God's plans institutions are mightier and more enduring than their founders. The latter die, but the former live on through the centuries with a broader and intenser life.

The *outflowing life-currents* of these institutions are more potent and more enduring than even the institutions themselves.

The latter shall be enfolded in the tomb of time, but the former shall flow on through the eternities in ever-increasing intensity.

The life-forces of Oxford entered into the Wesleys with a profound scholar-

ship and a broad culture and a rigid training. Thanks to Oxford. Yet Wesleyanism to-day is mightier than Oxford.

After the accumulated wealth of the learning and wisdom of five centuries had been gathered up into the life of a University, that University became the birth-place of Methodism.

To-day, after the lapse of less than a century and a half, in its ethical and Christian forces, in its agencies for the enlightenment of the public conscience and purifying the fount of public morals, in its work of educating the millions and re-casting thought and moulding the character of the age, in its upliftings of humanity and its realizations of a common brotherhood in thought and truth and Christianity, Methodism is to-day infinitely greater than the University that gave it birth.

Yet thanks to the University for the scholarship, culture and training of the members of the "Holy Club." Through the ministries of the University God was preparing these men for a work which demanded not only sanctified hearts, but thorough scholarship, and profound learning, and rigid intellectual training. It was a work of laying broad foundations—and laying them deep, and laying them wisely. And God had need, as He always hath, of *master-workmen.*

Methodism, then, found its inspiration in the University and the Divine forces of Christianity; and, in its great plans, has ever been true to this inspiration.

We are not forgetful of the fact that it has been charged with opposition to an educated ministry and membership. No charge was ever more groundless, or more indicative of ignorance of the birth, mission, spirit, and work of Methodism.

Wesley, from the very first of his evangelical ministrations, recognized the conservative power of education, and the necessity of literary institutions.

Commencing the work of evangelism among the colliers of England, he united with Whitefield in laying the foundations of the now noted Kingswood School. It was a grand scene—the laying of the corner-stone of that school—Whitefield kneeling on the ground, surrounded by converted and weeping colliers, awakened to a new intellectual, as well as moral life—earnestly praying, amid tears and groans, that God would bless the cause of Christian education. Such the scene.

Wesley also early projected schools for poor children, which schools, each year, add to the thousands which have received instruction in them.

At his first Conference he proposed a theological school—a seminary, where men should be trained for the work of the Christian ministry. This conception finds its embodiment to-day in the theological institutions of Richmond and Didsbury, and of Boston, Evanston, and Madison.

I would not have those who have echoed and re-echoed the charge referred to above forget, that it is a fact of history, possibly of denominational congratulation, that Princeton, to-day, so rigidly Calvinistic in its theology, was warmed into life by Methodistic fire, and that Nassau Hall received a Methodistic baptism at its birth, through the ministry of Whitefield. He inspired its founders with an earnest enthusiasm, and Methodists in Eng-

land gave it funds. Its President, Davies, wrote thus to Wesley: "How great is the honor God is conferring upon you, in making you a restorer of declining religion."

Another historic fact. Dartmouth College bears the name of Lord Dartmouth, a nobleman of England, and none the less noble from being a Methodist himself and the friend and patron of Methodism.

Cowper says of him:

> "We boast some rich ones whom the Gospel sways,
> And *one* who wears a coronet and prays."

One hundred years ago this College received a Methodist christening, and a Methodist was its principal benefactor, and a Methodist's prayers entered into its life. All along the line of Methodistic history we find schools, seminaries, and colleges springing into existence, and the best talent of the Church consecrated to the work of education.

Besides the Wesleyan Theological Institutions and Wesleyan Colleges and Wesleyan Normal Institutions, Methodism has, in England, a grand educational scheme which comprises nearly five hundred day schools and sixty thousand pupils.

American Methodism has an unprecedented record of labor and sacrifice in founding its universities, colleges, theological schools, and seminaries, the number of which largely exceeds that of any other denomination in the land.

Men who read the history and view the educational movements of the Church, and witness the spirit of sacrifice pervading the heroic corps of educators—who apprehend the life and genius of Methodism, will never repeat the charge.

He is a very silly logician who bases his generalizations on accidental circumstances, or circumscribes his line of thought to individual cases and localities, or restricted periods of a Church's history.

The genius of Methodism prompts, hath ever prompted, to do the work of the hour—to take up the duty nearest at hand; to co-work in the living present, with God's providences, using the best agencies at hand; to forecast the future, and prepare for the emergencies that shall press her at every point of her expanding greatness. This her genius; thus her life.

Hence, Christ, and salvation through Christ, first; and *then* the press and the schools.

We would here record the fact, not boastingly, but with great gratitude to God, that in its educating forces, reaching out and taking hold of the million through the Book Concern and its numerous depositaries; through the press, with its vast issues, interlacing the Continent; through its seminaries and colleges, Methodism is without a parallel in denominational history.

Therefore, any man who has a reputation for general intelligence cannot afford to affirm that our Church is opposed to education.

Pennsylvania Methodism is no exception to the general position taken above. Her educational history is one of faith, labor, and sacrifice. She

has not accomplished what she might, what she ought to, have accomplished. Her seminaries and colleges ought to have to-day broader foundations, ampler facilities for instruction, and larger endowments, faculties, and patronage. The heart, prayers, and wealth of the Church ought to have entered more largely into the life of these institutions. More of her sons and daughters ought to have crowded her scholastic halls, and, thoroughly educated, gone forth to bless the Church and reflect honor on the State. Conceding all this, yet it has entered into history, that Methodism has done a great educational work in Pennsylvania.

The statistics of this work which have been furnished us, are not as ample as we could desire, yet sufficiently so to give a comprehensive view.

We commence with Wyoming Seminary.

Wyoming Seminary and Commercial College.

This institution is located in the Wyoming Valley, at Kingston. It was founded in 1844. With humble beginnings, it has developed a strong life. Its doors are open alike to males and females.

During the last quarter of a century it has enrolled nine thousand students. It has had about three thousand under training for teachers; it has prepared one hundred and twenty-five for College; has sent forth two hundred and fifty to the work of the Christian ministry.

The last Catalogue shows a Board of Instruction consisting of sixteen members, with Rev. Reuben Nelson, D. D., as Principal, and an attendance of five hundred and fifty-two students, three hundred and seventy-one of whom were males and one hundred and eighty-one females.

The Seminary property is estimated at one hundred and twenty-five thousand dollars.

It has a record worthy of the Church and State.

Dickinson Seminary.

This institution is located at Williamsport. It embraces both sexes under the same government and instruction. Its buildings are spacious, and will accommodate over two hundred boarding students.

The last Catalogue records sixty-three females and one hundred and seventy-three male students.

It has a Faculty of nine teachers, presided over by Rev. W. Lee Spotswood, D. D. It has had many able and devoted teachers; it has sent forth many excellent scholars of sterling worth.

Its present relationship to the Church is more intimate and satisfactory, and its prospects for the future more encouraging than at any period in its past history.

Beaver Seminary.

This institution is located on the banks of the Ohio River, at Beaver.

It was founded in 1853, and was opened for pupils in 1856. Its character and the scope of its plan have been enlarged at the suggestion and by the iberality of Judge Agnew.

Its Faculty numbers ten, and is presided over by Rev. R. T. Taylor, A. M.

The Catalogue for the scholastic year of 1869 and 70 shows, that one hundred and six were in the female department and fifty-seven in the male.

A Musical Institute constitutes a prominent feature of the Seminary, and seeks to secure a thorough education in that science.

Under the Presidency of Rev. R. T. Taylor this institution is enlarging its patronage and its educational facilities, and is doing a good work.

Its property is estimated at twenty thousand dollars.

Carrier Seminary.

This institution is new, and is located at Clarion.

It has just entered upon its educational life with good promise.

The Seminary property has cost already over thirty thousand dollars.

Lake Shore Seminary.

This is a new educational enterprise, and is located at North East.

The building is nearly completed, at a cost of thirty thousand dollars, and will open its halls for the admission of students in December next.

Irving Female College.

This institution is located in the Cumberland Valley, at Mechanicsburg. It was founded in 1856. It has a college charter, with power to confer degrees.

It is presided over by Rev. T. P. Ege, A. M., who succeeded Rev. A. G. Marlatt, A. M., who was President for nine years.

The institution is designed to furnish a Christian home for young ladies, the number of whom is limited to forty.

Its Christian culture has gone forth to bless many a Methodist family.

Its property is estimated at thirty thousand dollars.

Pittsburgh Female College.

This institution is located in the city of Pittsburgh.

The Church is largely indebted to Bishop Simpson for the origination and founding of this College, designed for the education of young ladies. The main College building was completed and its halls opened for students in the year 1855.

The statistics of the institution show a healthful growth, both as regards capacity to receive pupils and facilities to instruct.

The average attendance during the fifteen years of its existence has been two hundred and seventy-nine.

It is under the control of a Board of Trustees, of whom Bishop Simpson is President.

The last Catalogue shows a Faculty of twenty-two members, presided over by Rev. I. C. Pershing, D. D. The number of students for the academic year 1869 and 70 was two hundred and ninety-five.

The estimated value of the College property, including buildings, grounds,

etc., is one hundred thousand dollars, with an indebtedness of seventeen thousand dollars. Upwards of fifty thousand dollars have been subscribed as an endowment fund, the greater part of which is conditioned on the payment of the debt, a part of which has been provided for.

The College seems to have a life strong and vigorous, prophetic of a future serviceable to the Church.

Allegheny College.

Located at Meadville. Founded in 1815. Number of Alumni, 454. Average yearly attendance during the twenty-five years 212, most of whom pursued elective studies.

The Board of Trustees at its last meeting opened the doors of the College to ladies. The last Catalogue records a Faculty of seven, and students numbering one hundred and twenty-five. It has a valuable Library, extensive apparatus, astronomical, chemical and philosophical—large cabinets, geological, mineralogical, conchological and entomological, Museum of Art, History, and Reading Room embracing the leading periodicals of America and England.

The College property is estimated at $244,000.

Endowment Fund.

Productive,	$93,000
Partially productive,	85,000
	$178,000

Rev. Dr. Ruter, and Rev. Dr. Barker, former Presidents of the College, although now in heaven, still live in the memory and affection of the Church. Rev. Bishop Kingsley, now sleeping in the Holy Land, devoted years of his manhood's strength to the enlargement of the life of the College. It will have a nobler future for the labors of these grand workers.

Dickinson College.

1.	Founded in	1783.
2.	Number of *Alumni.*	1053.
3.	" " Professors in the Faculty	8.
4.	" " " " " *Alumni*	7.
5.	" " Students present year	108.
6.	" " " from Pennsylvania	58.
7.	" " " who are religious	50.

8. Present Faculty:

Rev. R. L. Dashiell, D. D.,
President and Professor of Moral Science.

Samuel D. Hillman, A. M.,
Professor of Mathematics and Astronomy.

John K. Stayman, A. M.,
Professor of Philosophy and English Literature.

HON. JAMES H. GRAHAM, LL. D.,
Professor of Law.
CHARLES F. HINES, Ph. D.,
Professor of Natural Science.
REV. S. L. BOWMAN, A. M.,
Professor of Biblical Languages and Literature
REV. HENRY M. HARMAN, D. D.,
Professor of Ancient Languages and Literature.
REV. WILLIAM TRICKETT, A. B.,
Adjunct Professor of Modern Languages.

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9. Amount of productive Endowment.....$175,000.
10. Value of Real Estate ..... 80,000.
11. No. Vols. in Libraries..... 25,563.

This College is located at Carlisle. It has done, and is doing a good work. The lives of Emory, Caldwell, Johnson and McClintock, the now sainted dead, entered largely into its life, and they live in the memory and life-work of hundreds of its Alumni

This condensed exhibit of the status and life of our literary institutions will afford anchorage ground for the faith of the Church, while we pause for an hour to review the grounds of our faith in our educational work, compare views as to our true line of duty, and inaugurate plans for greater effectiveness in securing larger and better results in the future.

At this period of our Church history, an advance movement is demanded. The intense intellectual forces of the age, the stern grapple with great social problems, the broader range of scientific thought and investigation, the increased demand of the State upon our Church for men pre-eminently qualified for high civic and diplomatic positions, the earnest call of the pulpit and mission field for trained scholarly men, and the constantly increasing intelligence of the membership of the Church, constitute so many reasons for placing our institutions on advance ground.

To do this most effectually, there must be the sympathy and intelligent cooperation of the whole Church. In all denominations, the work of founding and sustaining seminaries and colleges has been left to the few. An elect few have assumed the responsibilities, and shared the honors. Our own denomination is no exception. The idea of personal ownership has not taken full possession of the heart of the Church.

We hear Methodists now talking of Dr. Dashiell's College, Dr. Pershing's College, Dr. Spottswood's Seminary, apparently unconscious of the fact that these educators are only the servants of the Church, supervising a great trust, and laboring for a great denominational interest. The pervading denominational sentiment should be, that these institutions are not appendages, but constitute part of Methodism—that the relation is one of not patronage simply, but of proprietorship—that each Methodist in the State is a proprietor, has underwritten the bond, and has an individual responsibility. The feeling should be, these schools are *ours*.

When these institutions are taken up in the essential organism and life of the Church, so that her life-currents will flow through them, and they in turn impart to the Church a stronger and more enduring life, then, and not till then, will the true harmony of relationship be attained, and the Church become gloriously grand in her schools.

Another reason for taking advance ground is found in the fact, that our Colleges are in incessant competition with institutions more venerable in age, richer in their endowments, stronger in their alumni, ampler in their facilities for instruction and for original research, more largely reputable in the wealth of literature, history, art, philosophy and science treasured up in their libraries, more extensive in their range of instruction through the means of larger faculties, occupying chairs each devoted to a particular line of thought, with leisure for original investigation, and with a history which connects them with the educated men of Church and State.

All that these institutions are in real excellence and intrinsic power, would we make ours, and more largely thus secure the educating of the sons of Methodism, now, in many instances, lost to the Church. Hence the necessity, and, I add, the duty of Methodist men in Pennsylvania, to consecrate their wealth to the cause of Christian education.

For the purpose,

1st. Of placing our *seminaries* on a firm financial basis, and of furnishing them with every requisite facility for doing their distinctive work well. Each year they should attain new power, and keep abreast of the best methods of instruction—for the purpose.

2d. Of giving our Colleges a higher life, and enlarging their efficiency, by first erecting scientific Halls, Laboratories, Observatories, classic buildings for Chapels, Libraries, Art Museums, and Cabinets.

3d. By furnishing these Halls, Laboratories and Observatories, with the latest and most approved forms of apparatus, philosophical, chemical and astronomical, for illustrating scientific principles, and for advance research by the professors, and by collecting books relating to all departments of thought and study, cabinets extensive in their range of illustration, and works of art, inducing æsthetic culture.

4th. By the ample endowment of professorships, thereby securing men pre-eminent for their learning and aptness to teach, as well as a proper division of labor.

Thus furnished and endowed our colleges will soon take rank with the oldest and best in the land, and Methodist sons and daughters of the richest mental endowments will throng their halls.

The feeling of proprietorship in institutions of intrinsic excellence will give direction to patronage. Loyalty to convictions and to the Church will discriminate in favor of our own seminaries and colleges, whatever be the directions of popular currents. Election of our own does not imply a depreciating judgment of others. In the brotherhood of learning, we rejoice at the success of any institution, that is in harmony with our national life. Every true Protestant owes fealty to his Protestant convictions; and Methodism is intensely Protestant. Yet Methodist parents have placed their children in

schools outside of Protestantism, and subjected them to influences the most insidious and potent, and the more potent because insidious. Is it any wonder that these parents have painfully realized the certainty of the fact, that the Papal Church has intreanched herself in their own home-sanctuaries? and that there hath entered there an element foreign to their hopes, and dangerous to their peace?

Our denominational schools have a right to expect, to demand the patronage of Methodism, and if these schools are not what they ought to be, it is her business and duty to make them so. Then the patronage now so reputable, would be quadrupled.

The increasing numbers, influence, and power of the Church, the social and civic demands pressing her at every point, her widening field of action and her expanding life, indicate the duty of education more general and more liberal, as the conservation of Methodism in its integrity.

Without this higher intelligence and liberal culture she fails in taking her just social rank, and hence, as a natural sequence, her sons and daughters will seek more congenial communions, and drift away from her altars. This is history. Without this liberal education constantly broadening, she cannot meet the claims of the State upon her for representatives thoroughly qualified to fill positions of trust in legislative, judical and executive departments; and thus she fails to project her life and spirit into the higher life of the State, and by degrees drift out of sight.

Without this liberal education more generally diffused throughout the Church, she cannot from her own life furnish the men of intellectual breadth, and depth, and power, for the pulpit and mission field, so imperiously demanded, and her failure will insure her disintegration. We say this thoughtfully. Hence our plea for liberal culture. Superficiality engenders weakness; and weakness long continued is a premonition of death, a Church superficial in its theology, in its thoughts and culture, in its training and life, will lack coherency and tenacity of life-power.

The tendency of the age is in this direction, and finds expression in the commercial college, and in the clamor for a change in the old curriculum of study so radical as to take most of the hard work out of it.

The commercial college may do a limited work well—may sharpen a few tools keenly. Conceded. Its design is limited. It lacks breadth and scope. It meets the want of the hour, and young men receive its diploma as the terminus of this brief educational life, and go forth to the responsibilities of the age, shallow in thought, undeveloped in intellect, and untrained in logic and philosophy, without the love of learning for its own sake, or the manhood which it forms. Hence it practically superinduces superficiality.

The clamor against the old methods, and the established courses of study in our colleges, finds its inspiration in superficial views, and in the dislike of hard, persistent intellectual work.

The attempt is made to lower the standard of collegiate education, so as to avoid the work requisite for the attainment of true manly scholarship.

This should be the point of resistance by Methodist educators, and instead of lowering, they should make the standard of scholarly attainment higher,

Superficiality turns pale at the sight of the amount of labor demanded in education in its sublimer spheres.

The Convention will pardon me, if I pause here a moment to say, that by the term education we do not mean simply the acquirement of a great mass of facts, the classification of great philosophic principles, or even a comprehensive acquaintance with philosophy, natural, mental, ethical, with mathematics, practical and abstract, with the classics, ancient and modern. We do not mean simply a knowledge of the laws which govern matter and mind, an insight into the causes which occasion moral and political revolutions. An understanding of the great principles of national polity and international law, or the enriching of the mind with accumulated and accumulating lore of centuries, or all these, but something higher, nobler, mightier.

We do not mean the communication of knowledge, either by the living teacher or the written volume—the impartation of truth by the vocal utterances either of nature or nature's God. But we do mean the development of the spiritual in man by rigid and persistent training, the calling out the powers of a soul unlimited in its grasp of truth; the enlargement of the understanding to constantly increasing breadth and volume; the training of the reasoning faculties for the great conflict of the true against the false, the real against the sham. The opening of the mental eye, to the æsthetic, the beautiful in nature and art.

The formation of a habit of concentration, of fixed and continuous attention, of close grapple in the stern mental conflict, of deliberate, independent judgment, which gives individuality to a man, and prevents him from being absorbed by the mass of intellect around him, of careful analytic investigation, which distinguishes intellectual *men*, from intellectual babes and sucklings, who derive their mental sustenance from the breasts of political demagogues or educational charlatans.

The acquirement of a power, a constantly increasing power of thinking, comparing and reasoning. The unfolding of the soul's inherent perceptivities of the beautiful, the pure, and the true. The giving full scope, direction and activity to man's higher and nobler nature.

We hold no sympathy with a system of education which proposes the impartation of knowledge only as a means of worldly gain and worldly preferment.

We plead for a system of education whose whole spirit and aim is to develop the reason of man, the glory of his nature. To throw him back upon himself—to make him think—isolated from all other minds, to think accurately, profoundly, independently. To increase year by year his power of justly estimating realities which underlie all systems of social philosophy—which have to do with the exactness of his manhood, with the destiny of his soul and his race, with the social, civil and religious well-being—realities which in their far-reaching take hold on God.

Such mental gymnastics and culture, we claim as the underlying base of all professional or functional education, whether in Philosophy, Medicine, Law or Divinity; it is a prophecy of professional power and success.

In this generalization, I would not lose sight of the specific relation Christianity sustains to education.

God has made conscience one of the functions of the soul. This should be so cultured under divinely appointed means, as to act as umpire in all questions of duty. Yet it should not be forgotten that the moral nature constitutionally follows and obeys the law of its depravity, and if the current of this depravity sweeps on unchecked, the voice of conscience will be drowned amid the roar of the desolating mountain torrent of selfishness and passion. Any system of education, or ethical philosophy, which ignores the law of depravity, we deem radically defective.

Its moral maxims may be beautiful and true, its enforcement of duty just and right, its superstructure to the eye tasteful, symmetrical and ever-enduring; but the rigid test of Christian philosophic truth detects a weakness at the very base— defect in the foundation stone.

The business of moral culture is, by the use of the Divine forces of Christianity to keep in check this depravity—to give distinctness and intensity to the moral perceptions, to render the moral susceptibilities keenly delicate and sensitive, to gather about it truth ever radiant with light, to bring it close to God, and then leave it *free* to give utterances of monition, approval, and denunciation.

I have used the term *free*. I would make it emphatic. In matters of conscience and religion, we claim for man the largest liberty, and for the exercise of this liberty hold him accountable only to his God. Not to ecclesiastical or political tribunals; not to the church or State; not to the priest or Pope.

We repeat it, in this regard, man's accountability is *only* to his God.

We would not have it forgotten, that a large intelligence is most intimately connected with an enlightened moral sense.

All decisions of conscience are based upon antecedent intellections, and are conformable to such intellections. Hence, if the perception be false, if the intellect misapprehends the facts, the decisions of conscience will, as a necessary sequence, be wrong. If intellectual light be wanting, conscience must grope its way in darkness.

The individual governed simply by a religious impulse, and not by reason and an enlightened conscience, acting with all honest sincerity upon a false hypothesis is subject to the most overbearing dogmatism, the wildest fanaticism, the most rigid sectarianism, the loosest socialism, and the most cruel superstition.

The best forms of scholastic culture in our educational institutions will save the church from such revelations.

It is also painfully true, that men of great intellectual power, of profound learning, and of extensive acquirements in the various departments of science, law, medicine, and philosophy, have manifested great moral depravity, and their enlarged capabilities have been desecrated to the ignoble work of undermining chastity, virtue and morality; of blasting the Christian hopes of the unlettered, of scoffing our holy religion, and treating with contempt the cross of Christ.

More. From an exalted height, many a great mind has fallen, and in broken fragments lies in ruins amid prostitution, drunkenness, crime, social debauchery, and the deepest degradation. Wherefore? No harmony between the head and conscience, between the soul and God, between the imperial intellect and duty and revelation, between scientific and philosophic attainments, and the heart's emotions and affections sanctified by the Spirit.

To the same cause may be traced the foul blot upon the name of woman by the gifted, the brilliant, and the beautiful of their own sex, becoming the courtezans of dissolute courts,—by the Theodotos rendered historically and infamously renowned by Xenophon in his Morabilia,—by the Aspasias who charmed by their glowing eloquence, enchanted by their brilliant wit, captivated by their extraordinary conversational powers in philosophy, poetry and history. Yet in the midst of the splendor of their intellectual greatness, having a nation's finger pointed at them as recreant to modesty, chastity and the sex. Wherefore? Underlying the intellectual, there was an unfinished and untrained moral nature in ruins.

We would not exalt the intellect above the conscience, the learning of the schools above religion, the college above Christ.

We would not add strength to an impious arm, to wage war against God, and the largest good of the common brotherhood. We would review the intellect keenly logical, to sophistically tear down the cross, or insidiously deprive it of its divine efficacy. Hence we plead for a Christian education, with all that the word Christian signifies. Hence to-day in the presence of the Methodist Church of Pennsylvania, we plead for Christian schools.

This has been the aim of Methodism throughout her entire history, and God has crowned her seminaries and colleges with pecuniary glory in making them the spiritual birth-place and sanctuary of thousands.

A few years ago in this city in which we have assembled, one of New England's noblest sons, Daniel Webster, in the famous Girard will case, had the boldness to affirm, "That everywhere and at all times, religious truth has been and is regarded as essential in the education of youth—that it is the essence, the *vitality* of useful instruction."

I would have these words written in letters of golden light on all our halls of State and National Legislation, and make the sentiment a living, ruling principle in the entire educational policy of Protestant America.

Count Bismark in one of his speeches in the Prussian Parliament says: "The law of every Christian country ought to be an attempt, however, imperfect, to embody Christian principles; and that, therefore it was impossible to entrust with the administration of law, those who did not recognize such principles."

I would have this sentiment burnt, as by the fire of inspiration, into the conscience of every man, who is invested with the right of elective franchise and make the conscience, thus inspired, the imperial umpire in State and National elections.

If we would have Christian legislators, and Christian legislation, we must have Christian schools,

In a concluding sentence I would say, that in all Methodist Seminarics and

Colleges I would have an ever present Christ. Not as a dogmatist, not as a bigot, not as a sectist, but as a great and divine teacher, through whom there comes to the soul of the student a God-imparted power. I would have Christ in the recitation and lecture room, Christ in the professor's chair, Christ in the faculty—Christ in life and history.

During the reading of the essay Dr. Allen took the chair.

Rev. Dr. Dashiell.—There are two members, sir, of the old Faculty of Dickinson College, who have given some of the best years of their life to Christian education in this Commonwealth, now present with us—Dr. Durbin, on my right, and Dr. Allen, now President of Girard College. Permit me to say, sir, that this old Faculty of Dickinson College to the present Faculty is a blessed memory, and a continual inspiration; and I hope, sir, that we shall hear from these two members of that green old Faculty, that has done so much for Christian education in this Commonwealth.

Rev. Dr. Durbin rose in response to the call of Dr. Dashiell, and was greeted with applause. In a few words he acknowledged the compliment and said that he was under medical treatment and unable to address the Convention.

Dr. Allen, being called for, rose and said:

I am not a platform speaker, brethren. When Dr. Loomis, yesterday afternoon, requested me to say something on this subject, I told him I could only read. I can read and write some, but cannot speak. I did think, however, that I had a word or two to say until the most able and eloquent and exhaustive analysis of the subject which the Chairman of the Committee has given us has knocked it all out of my head. I could say nothing in addition to what he has said; and I could not say what he has said half so well. At any rate, brethren, I will not detain you with relating my personal history and experience, however interesting that might be to myself. I will say that no Church that has ever existed on this planet has done as much for education as the Methodist Church within the last forty years, and yet it ought to do more. It has dotted the country all over with colleges and seminaries, and yet many of these languish for want of an endowment. I refer to the report just read, that the seminaries, as we call them, are in a better condition in this State than the colleges, I mean pecuniarily; and I believe our colleges all through the country are crying out for a better endowment. The fact is that they cannot pay their professors a sufficient salary to command the best order of talent in the chairs, and that is what our colleges need and must have if they are to take a position in competition with other and older colleges of the country. I believe that our professors, and I may say, perhaps the professors in the colleges of most other denominations, are

the poorest paid men who can be found in any business or profession requiring equal learning, ability, and skill; they are self-sacrificing men; and what wonder that many of them leave the professors' chairs and go into other departments of life. Some years ago, twelve or fifteen, perhaps, a good friend of mine, a Doctor of Divinity now—I am not sure but he was then, the crop is a large one—wrote me he was President of a college out West, a college under the patronage of the Methodist Episcopal Church, and that his salary was $297 a year. Now, brethren, that is less than many salesmen in our stores and foremen in our factories receive every month. We do rather better than that in our Eastern colleges, but the cost of living is higher.

Brethren, we are raising up an educated ministry in our Church, and I think the time will come before long when we shall have our proper representation among the chaplains in our Navy and in the Regular Army; and possibly in the distant future we may even have a chaplain at West Point or Annapolis. It is certain that if we would have our proper place and influence in the country, as was said much better by Dr. Loomis, we must also have educated men, not only in the pulpit, but in all departments of influence. And we must have educated lawyers and physicians, and engineers and merchants, educated men in all departments of life, and then the Methodist Church will but have her proper position, socially and morally, as well as spiritually.

The old preachers of the Methodist Church were remarkable for their zeal and power, and for their love of souls, but now the people have risen to a higher grade of intelligence than they occupied a century since, and our ministry must study up so as to keep in advance of the people, just as a teacher must keep in advance of his classes, or he cannot command their respect or retain his influence over them. I remember a good many years ago, when at Carlisle, trying to be a professor in Dickinson College, there was a young man there in the grammar school connected with that institution, a very zealous, tall young man, twenty or twenty-one years of age, that could sing at the prayer-meeting with great energy and power. He prayed as Elijah advised the prophets of Baal, lest their God might be asleep. After staying three or four months in the grammar school he told me one day that he had given up going to college and that he was going into the work of the ministry. I expressed surprise that he was in such haste. "Well," said he, "education is a good thing; but saving souls is better." He left. Other young men, whose call to preach was probably as loud as his, remained and went through their collegiate course with honor, and of the number who were in college just about the same time one has been for many years an eminent missionary in China, and another is the able and eloquent President of Dickinson College. Which of these has had the most influence in saving souls? But I fear I am going beyond my time, Mr. President. I see another member of the Faculty, though not the oldest Faculty of Dickinson College, for he is a young man yet, but he has been in the Faculty of Dickinson College, and I am very sure every one present would like to hear him, and I call on Dr. Tiffany to come and finish out the very poor speech I have made; or perhaps he will make a better one.

DR. TIFFANY, being called for, rose and said:

I really think, sir, it would be a crime in me to occupy the time of this Convention by proceeding from the gallery down into the body of the house, merely to express my thanks for my kind recognition, prompted by my old teacher. I do feel very grateful for this recognition. I feel it to have been a very great honor to have been, in any sense, identified with the college and with the men who have made the college what it is and given it the history it has recorded. To have sat under the instructions of John P. Durbin is an honor and a source of enjoyment and profit, brethren, that you, who have so many other advantages in this present day, might earnestly covet; and to have been permitted to be taught by a man who can make no better speech than the one to which we have listened is one of those strange things that sometimes affect our lives so curiously. And that man who could not speak according to his own declaration, and by his own exhibition, has done more to preach Christ and Him crucified, by the inspiration which he has put into others than as though he had a hundred voices and had used them during a hundred personal lives.

I should like to have said, in a different presence—because as a visitor I feel that there is somewhat of an intrusion in presuming to do so here—to have called attention to one of the very many excellent things embodied in the report to which we have listened this morning. There is one thing in that report so expressed that, if it shall strike the minds of others not now identified with our educational interests as active co-operators, will have a wonderful influence. I allude to that expression—and I fear my memory will not enable me to reproduce it with the aptness with which it is given—of the relations of our schools to the Church and of the Church to the schools, embodied in a sentence something like this, "That the relation of the school to the Church was not one of an appendage, but an integral part, and that the relation of the Church to the school was not that of patronage, but of proprietorship." And there is the key, it seems to me, to unlock all the questions that have puzzled us somewhat in our past history. There is the explanation, in its partial recognition by the Church, of our efficiency. There is the promise of God's ultimate appropriation by the Church of all the Church hopes for. Let the colleges learn to feel that they are a part of the Church; let the Church come to feel that it is doing its own work from these cultured hands, and the work of the Church and of the school for the accomplishment of one purpose, will be blessed by the one God whose interests each endeavors partially to secure. And I feel that in that utterance there has been given to me an inspiration which would have repaid me for my journey, apart from your courtesy and the pleasure of social intercourse with many of your body.

I thank you most heartily for the kindness with which you have acknowledged my presence among you and received me as your brother, co-worker, and friend.

Rev. Jacob Todd arose, and said: We have heard from the older men, and from those who have previously been connected with our literary and educational institutions. I want to say a few words in behalf of the rank and file of the ministry.

There was but one thing in that very able and eloquent report to which we have listened that I regretted, and that was, that it had not more of the history of American Methodism in it. In answering the charge that Methodism had been opposed to a thorough education, the essayist referred us entirely to the position assumed by the founders of Methodism in England, in relation to this subject; and, of course, the answer was masterly and conclusive. I regretted that other topics crowded out the history of Methodism in America in relation to this question. It should be remembered that at the very first General Conference held on this continent, Coke and Asbury represented this interest; and in the succeeding year, upon the road leading from Philadelphia to Baltimore, laid the foundations of Cokesbury College, so named in honor of its founders. But Methodism, by this time, had become too considerable not to meet with opposition from its enemies. Accordingly before this college had completed its tenth year the incendiary's torch laid it in ashes. Not discouraged by this catastrophe, they re-established the institution in Baltimore, where soon again it was burned. A few years elapsed, and they rebuilt it once more in Baltimore, and this time called it Asbury College, but, sad to relate, it shared the same melancholy fate that befell its predecessors. These repeated calamities were interpreted by Asbury, erroneously as we now believe, to be indicative that Providence intended the Church should spend its energies in other directions, and hence, from that day until 1825, no further effort was made to re-establish this institution. In 1825 the Church took courage again and laid the foundations of Augusta College, in Kentucky. In 1831, Wesleyan University was established in Middletown, Connecticut. Right under the shadow of institutions hoary with age, as Yale and Harvard, this institution grew and prospered, until, within a few years, doubts and misgivings as to its future are all at an end. The Church rallied around it, thanked God, and took courage; and from that hour until this, we have every few years been adding to our educational institutions until to-day they dot the country all over. In 1866 we had 25 Colleges and Universities in the Church, North, and 12 Colleges in the Church, South, embracing within their walls 6,500 aspirants for knowledge; and 77 Academies and Seminaries in the Church, North, and as many in the Church, South, within whose walls are gathered 25,500 youths, fitting themselves for positions of honor and usefulness in the country.

After a record like this we can boldly look in the face those who have charged us with being opposed or indifferent to thorough education. Let it never be said that the Methodist Church in America has been opposed or indifferent to the most thorough education. Let it rather be said of our Methodism that she was born in a university and that her whole life has been spent in the most untiring, although, until recently, but comparatively fruitless efforts to educate her people to the highest standards.

But sir, whatever we have encountered and accomplished in the past, there is more for us to do and to dare in the future. A new era is dawning, a broader field is opening upon the Church to re-enact the struggles and triumphs of the past upon a ten-fold grander scale. Time, in its revolution, has raised the people to a higher intellectual level. To-day the people are thirsting for knowledge, and will have it. The apprentice, the plough-boy, and the school-boy, are reading the daily newspapers, and are familiar with the improvements and discoveries of the age. The boy of to-day at twelve knows more of science than did his great-grandfather at three-score and ten. We have common schools, it is true. But these furnish only the principles of scientific education, which, at best can but awaken a profounder yearning for the higher branches. From the school-house the millions are turning their gaze to the Church and demanding more room in the halls of learning. The wants of the age and the demands of the rising generation both require that we should take a higher stand in relation to education in the future than in the past. The world is marching onward, and if we don't keep pace with it, it will soon leave us behind. The people will have knowledge, and if we don't respond to their call others will. The Church that furnishes the greatest facilities for acquiring a thorough education must, in the nature of things, become the educator of the nation. If we allow others to outstrip us in sowing the seed, we must not be surprised if they reap the more abundant harvest. If they mould the mind, they will control the heart of the nation; and then although we may glory in the achievements of the past, our progress will be nearly at an end, and "Ichabod" will be written over the doors of our temples, for the glory of the Lord will have departed. Depend upon it, brethren, the converts of Methodism will not come from the schools of another faith. We trust we are not bigoted in these views; we wish all other institutions well, and bid them God-speed in their noble work, but we cannot but believe that Methodism can and ought to educate her own children.

But not only must we take a higher stand in order to retain our power over the masses, but we must educate more profoundly in order to grapple with infidelity. Time has not only changed the intellectual status of the Church; it has also changed the opposition to the Church; and to-day, we hear no more of the ribaldry of Tom Paine, or the sneering irony of Voltaire. After a conflict of eighteen hundred years infidelity has abandoned its attack upon Christianity upon the field of historical and textual criticism, and now marshals all her forces for one tremendous onset through the physical sciences. The chemist has already produced organic compounds and is now bending over the crucible in the hope of discovering life itself. The geologist has overturned the commonly received cosmogony of Moses, and is now probing the mountains to discover fossil remains of man himself more than a million years old. The physiologist threatens to demonstrate that life is only the result of physical organism, and hence of no greater longevity than the body. Here the attack is about to be made, and here we must meet and repel it, if it is repelled at all. We have no fear of the results. We believe truth to be a unit, and whether revealed through God's Word or works, will

always be found consistent with itself. But the Christian must be educated in order to understand the teachings of God's works: we must understand them in order to expose the false pretensions of the skeptic and the infidel; and hence we must educate, and educate profoundly, if we would triumph gloriously. It won't do to let the infidel work out the problem for us. We must stand at his side, and while he works we must watch, and when we work let him watch; and then, when the result is reached, we shall have the teaching of nature upon this question; and we have nothing to fear from her teachings, for the voice of nature is the voice of God.

I see I have already exhausted my time, and conclude simply with these remarks.

On motion, the time of the speaker was extended, and he continued:

Well, then, I will say, we must educate again in self-defence, in order to retain what we have, without looking so much at our aggressiveness. The Methodist Church is emphatically the Church of the people; but she must not forget that, in order to retain her power over the people, she must keep pace with them. We are, under God, a great Church, in a great country, in a great age, and we must not forget that if we would retain our power in the future, as we have had it in the past, we must keep pace with the advancement of the present age and country. If we don't furnish facilities for education sufficient to meet the demands of this age and country, other Churches will. Your sons and daughters will graduate in the institutions of other Churches. They will bring home to your firesides a strange faith, and soon the distinctive features of Methodism which lie so near our hearts will be ignored or forgotten by your children. If educated, their tastes will all be for educated society; their associations, therefore, will be with the educated of other denominations, and it will not be strange if, when they come to give God their hearts and the Church their hands, we should find them inscribing their names upon the records of that Church that has moulded their minds and won their hearts. If we would retain our power over the children of Methodism we must educate them within the bosom of Methodism. It is not so much *more* colleges that we need in order to accomplish this work, as it is better sustained colleges—colleges of higher grade. We have, it has been said by the essayist, more educational institutions in this country than any other denomination, but it will be admitted by all, that our institutions are not all of as high grade as those of other denominations. I have been ashamed to see two young men, one a graduate of Harvard or Yale, and another of Allegheny or Dickinson, both present their diplomas and ask for some position in a literary or educational institution, and, in every instance, the preference was given to the man that held the diploma from Yale or Harvard. It is high time that we placed our institutions upon a level, if not a little above, Harvard and Yale. We have the people to fill them, the money to endow them, the learned men to fill their chairs, and it is high time

we rose to our responsibilities in this matter. My own opinion is—perhaps I ought not to express it, after the delicacy of the essayist, who refused to express such an opinion—that what we want is not so much colleges as first-class universities. We graduate men in our colleges, and then send them to universities under the direction of other denominations to complete their professional education. It is high time such an education were completed within the borders of Methodism. Give us an endowment for a few first-class universities, place our colleges upon a higher level, and, all things else being equal, the future of Methodism is brighter than the past. Do this, and, with the torch of science in her left hand, and the lamp of revelation in her right, she will yet light unborn millions to the shrine of Jesus Christ.

Rev. Dr. Dashiell.—Now, Mr. President, you know the Methodist Church has faith in woman. We are the first denomination that has unsealed the lips of woman to tell the story of her Christian life and to be felt as a Christian power in the midst of the Church and of society. It is a very befitting thing, sir, that we should recognize, on this occasion, the Female College which is doing so much for Methodism in culturing our daughters and preparing noble wives for us. Sir, I thank God that I had a mother.

We have present with us this morning a gentleman, a minister of the Lord Jesus Christ, who occupies a prominent position in this department of Christian education. You are anxious to hear him; and I call for Dr. Pershing, President of one of our best female colleges, who has given fifteen years of his life to a demonstration which is now almost perfected, that our sisters and daughters ought to have as thorough an education as our sons and our brothers.

Rev. Dr. Pershing.—*Mr. President and Members of the Convention:* This is a very unexpected call, in one sense. My good friend, Dr. Dashiell, spoke to me a few minutes ago and asked me to make a speech, but I told him very emphatically that I didn't want to make one just now, and that for the very best of reasons, that I had no speech prepared. I did intend to move, before we had a final vote, the insertion of just one or two words in one of the resolutions—the resolution that contemplates the creation of a fund for the education of young men. I intended to suggest "and young women." I wish to say just here, that Dr. Loomis very kindly read to me, yesterday, the resolutions, and I heartily approved them. I believe the Doctor tried to put me under bonds, at the time, and I tacitly consented, not to say very much about Pittsburgh Female College, but he added it was impossible for me to speak without bringing the College in. I am going to keep my word and not say much about it; and yet, in addressing the members of a Convention, a vast majority of whom no doubt have Christian mothers and wives—and the rest are looking out, no doubt, in that direction—and many of them Christian sisters, I should certainly feel that I had been recreant to my trust if I did not say a single word, before the close, touching the matter of female education. I wish, however, to pass away from this point just for a moment. I am afraid, in this hour of congratulation, we will go home with

a feeling of satisfaction after having looked over the past and marked the wonderful growth of our Church under God's blessing during the last hundred years. We sometimes look over these statistics, and, instead of considering what we ought to do with regard to the present and future, congratulate ourselves with what we have done, and there the matter rests. Now, it seems to me we shall fail in one great object of this Convention if our Church in Pennsylvania does not receive a fresh impulse to start her forward with increased vigor and efficiency in the future. We have met here to compare notes touching practical questions, and among them this question of Christian education; and while we thank God this morning that we have in Pennsylvania nine educational institutions, yet I could not help reflecting upon this fact, that Dickinson College, founded in 1783, I believe, and now, of course, eighty-seven years old, an institution that can boast the names of McClintock and Durbin, and hosts of others, to say nothing of those at present identified with it, has the paltry pittance of less than $200,000 endowment, and that after nearly one hundred years spent in the cause of Christian education! After all, brethren, there is not very much in that fact to make us feel we have done our whole duty as a Christian Church, and I ought to say here, in behalf of Drs. Dashiell and Loomis, that I have not been prompted to make a begging speech in their behalf. It may be that, after a long experience in begging for churches, I naturally fall into this train of thought, and it will be very appropriate to this occasion.

Then I turn to Allegheny College. Dr. Loomis has modestly us given the briefest statement with regard to the institution under his care.

After a brief reference to the history of this College, and urging a more liberal endowment of our educational institutions, Dr. Pershing continued:

I want to see some universities in this land. I want to see institutions built that shall overshadow the entire country from the Atlantic to the Pacific, and from the Lakes to the Gulf. The Methodist Church has the men and the means, under God, to accomplish this result. I cannot say that I want to see institutions of a lower grade multiplied. I think we have enough of them. I think what we want just now is to give a broader basis, and, as has been said, a deeper foundation, to the institutions that we have at the present time. We want more money for them, and not only do we want the money of the Church, but we want the sympathies of the Church, and the prayers of the Church, and the active efforts of the Church, that all our own children may be gathered within the walls of our own schools, and just as many outsiders, with a small sprinkling of other denominations, as we can possibly get in by fair means. Our good Bishop said to me the other day, that all he cared for was to educate our own children. I want to get in as many outsiders as we can; and if we can furnish equal facilities and opportunities with others, we will not only educate our own children, but a larger proportion of outsiders than others.

Now, Mr. President, I want to say one word in behalf of the cause for

which Dr. Dashiell called me out; and I say it without any apology whatever. I offer no apologies for pleading in behalf of the daughters of the Church and of the land. Many a time my own heart has been fired while I have listened to my brethren speaking of the sacrifices and toils of the women of the Methodist Church in behalf of the Church's progress and its triumphs up to this hour; and I tell you this morning that her influence, like a thread of silver, runs all through the history of the Church. I spoke to two old men since I came to this place, and, inquiring after their wives, learned that they were both far poorer in health than themselves. That tells the whole story. The heaviest burdens have fallen upon our wives as itinerant ministers. Woman has kneeled at our altars, wept over penitents, prayed for them, and pointed them to the Lamb of God that taketh away the sin of the world; she has borne the heaviest burdens of our itinerancy and carried its heaviest crosses; and in this natal year of the history of the Church we would be recreant to ourselves and all that is right, if we refused to lend a helping hand to the daughters of our land in securing an education. And then I want to ask you this morning, what will your boys amount to unless your daughters are cultured and refined? You commit the tuition of the whole race for years, and the most impressible years of life, to women, and if you want to raise up a cultured and refined race of intellectual giants, and men strong in God, you must see that your daughters are cultured and that their hearts are right before God.

At Pittsburg we preach Christ as well as teach other things, and God has favored us in that institution with revivals of religion that embraced nearly every pupil in the school. We aim to exalt Christ, and we will stand by you in all your work and help you, and in return we ask you to stand by these institutions and let us make them stronger and better in every way we can, that they may have the confidence of the Church and do their appointed work.

Col. Wright—Mr. President and gentlemen: I was delighted with Dr. Loomis's address, and I like very much what he said about the right kind of education; and think if we could bring all the people in the country, as well as all Methodists, to thoroughly understand and appreciate it, and all were in a condition of life to avail themselves, what a grand time the world would have. But then I thought to myself, all the men in the world are not cultured, all the men in the world cannot have this high style of education, because, if they did, we would have no workmen. They would all be writing books and digging down into the earth to find what was there; they would be scientists, philosophers, etc., and we would not have any rank or file at all—all would be brigadier-generals. This is a very practical question, and while all he said was true, all desirable, all based on the right foundation, yet as all cannot be brigadier-generals, we must so adapt our education as to reach the largest number and do the most good. This is the practical view. Now then, when we listen to persons talking as we have to-day, so very pleasantly, about what the Church ought to do, the schools she ought to have, the professors she ought to have, etc., and what the Church ought

to do in the way of educating her people, it always comes back to me to ask whether we have not commenced at the wrong end. We should first educate the people to desire an education. Now if our people all desired an education, and appreciated the advantage of it, then there would be a rush on the Church for the means of education, and the Church then would very much more liberally give to the cause of education than in the way it is now done, which is to build and endow a university before the people understand and appreciate the necessity of having one.

Another thing that I often think of. I look around at the numbers in colleges and try to ascertain why our colleges are not fuller—because the number of students in the colleges of this country has not advanced at all as the population. While the population of the country is becoming more intelligent from year to year, yet universities and colleges are not increasing in numbers in proportion. Not that the people undervalue education; they value it more highly. But yet the fact stands out that there are not the numbers entering our colleges that there ought to be, in proportion to the population.

The reason of that it seems to me—and I have thought of it for a number of years—is because college studies have not been adapted to the wants of the people, and the people have appreciated this fact and have not sent their children; it has worked in this way: Here is a man who has a family. He does not expect his son to become a minister, a lawyer, or a physician; but a merchant, a manufacturer, a farmer, or to engage in some ordinary employment of life. And the question comes up to him, is a collegiate education suited for my son? Will it fit him for the position that he expects to fill in life? and he looks over the matter and says, No! and so contents himself with giving his son an inferior education to what he ought to have. Now this has been one of the great secrets, in addition to the indifference of our people to the value of education, why we have not had a larger number in our colleges.

Now then, all I have to say is that our colleges are beginning to appreciate the demands of the age; they are beginning to see the importance of teaching and preparing men for all the walks of life; and as they come more fully to meet the requirements of the times they will be more largely patronized and sustained, they will be more liberally endowed; and we may then shout our hallelujahs over them.

Rev. A. J. Kynett, D. D.—I feel that I ought almost to beg pardon for asking the attention of the Convention, even for a very few moments. But I wish to call attention to a fact which has impressed my mind, and which seems to have escaped the attention of others,—at least, it has received no attention on the floor of this Convention.

When I came to Philadelphia three years ago, the population of the city was about equal to that of the entire State from which I came,—the State of Iowa; and yet I found no Methodist school of any grade in all this city, while in Iowa they had four Methodist Colleges, and I cannot tell how many seminaries and schools of lower grade. I am aware of the fact that the West

in its enthusiasm in the cause of education has gone to extremes in the number of institutions it has attempted to build—at least so far as the wants of the present population are concerned. But if we expect to educate the children of the masses, we must place the facilities for education within the reach of the masses. There are to-day, in these four Iowa Colleges, about a thousand students. I know these colleges are imperfectly endowed; their presidents and professors are living on very inadequate salaries, and, in some instances, getting only a fraction of the amount the trustees agreed to pay them; but I know too, that we have young men, of fine natural endowments, acquiring liberal culture in these schools, coming up to be strong men for the cause of Christ in future years. I am aware that a large city is not generally regarded as the best place for a college; perhaps it is not,—that is a question that I don't propose to enter into at all, but I want to call attention to the fact that here is a city of eight hundred thousand inhabitants, and in that part of Pennsylvania that lies within one hundred miles of Philadelphia, a region comprising as I suppose as large a population as the whole State of Iowa has to-day, there is no school of any grade under the control of the Methodist Episcopal Church. I call attention to this fact, not for the purpose of instituting invidious comparisons, but for the purpose of awakening inquiry, that members of the Convention residing within this portion of the State may inquire whether the Providence of God will not lead them to do something for the cause of education by establishing a college or seminary within striking distance of this great city.

Rev. Dr. George Peck.—I have not time to give even a slight idea of the efforts of the Conference which I, in part, represent here upon the subject of education. Our seminary is in successful operation, having arisen from small beginnings by the subscriptions of individuals. God has given us a very wealthy country there, and we have wealthy men. When brought into the Church they have given to support this institution until it has become a power in that part of Pennsylvania, and at the present time, sir, if the statistics of the history of that institution were given, it would be seen that it has conferred a larger benefit upon the masses than any other literary institution whatever in the northern part of the State, and I don't know but in any other part. It has reached the masses, the young people, the boys and girls. All through the country which I traveled, formerly you would find the young people outlandish, uneducated, ignorant, living in log cabins; we have there now flourishing, wealthy farmers, rising up and astonishing everybody. In the mountains, in gorges, upon the small flats, and in all the houses we have put the old text-books of Wyoming Seminary upon the shelf, and we find a cultivated rising population. We have furnished there school teachers for the masses all over the country, and preachers, lawyers, physicians, officers in the army, and soldiers of the rank and file of the army, that held our glorious union together, and finally resulted in triumph over the rebellion. This institution comes into much more direct contact with the masses than our colleges. It seems to me it meets the want expressed by Col. Wright.

Rev. George Loomis, D. D., presented in behalf of the committee the following resolutions, which were adopted, viz:

Resolved 1. That it is the sense of the Methodist Episcopal Church in the State of Pennsylvania now in Convention assembled, that sound learning is in harmony with the genius and spirit of Methodism, and essential to the higher life and consecration of the Church.

Resolved 2. That sound learning should be sanctified by a sound faith. To accomplish this our colleges and seminaries should be centres of the highest and truest Christian culture.

Resolved 3. That to render the universal attainment of sound learning possible, the founding of literary institutions of various grades is a work legitimate to the mission of Methodism.

Resolved 4. That it is the duty of the Church by liberal donations to establish the Methodist Seminaries of Pennsylvania on a broader basis, and render them more efficient in their work of Christian education.

Resolved 5. That the honor and future of Methodism demand an immediate response to the call of our colleges for increased facilities and endowments to the enlargement of the departments of instruction, and for the generous support of men who have consecrated their lives and the wealth of their attainments, to the cause of liberal education in the Church of their choice.

Resolved 6. That in view of the sacred obligations of stewardship under God's government, we urgently recommend our rich men to consecrate a portion of their wealth to the objects indicated above.

Resolved 7. That we commend our Institutions of learning to all Methodist parents, and urge upon them the imperious duty of educating their sons and daughters even at a sacrifice to themselves,—giving the preference to Methodist seminaries and colleges.

Resolved 8. That we recommend to our young men contemplating the work of the ministry a full collegiate education.

Resolved 9. That we recommend the establishment of a fund to aid such young men as need assistance in securing such an education, and young ladies who desire to enter the missionary work of the Church.

Resolved 10. That we deplore the growing sentiment among the young, especially in our large cities, that wealth is the great object of life,—a sentiment which leads so many to decline a collegiate education, as detaining them too long from what seems to be their only cherished purpose,—we commend to such the suggestion that there are duties and obligations growing out of their relations to society and the Church to the performance of which the discipline and culture of a thorough education afford no mean helps.

On motion adjourned.

Benediction by Dr. A. Wheeler.

SEVENTH SESSION.

St. George's M. E. Church, Philadelphia.

Thursday Afternoon, October 20th.

The Convention met according to adjournment at 2½ o'clock.

Bishop M. Simpson, D. D., in the chair.

Religious services conducted by Dr. S. H. Nesbitt, of Pittsburg.

The Minutes of the morning session were read and approved.

The Committee on Credentials made their report, which was adopted without reading.

Rev. T. A. Fernley, of Philadelphia, offered the following resolution, which was adopted, viz.

Resolved, That a Committee of one from each Conference represented in this Convention be appointed to consider the matter of holding another State Convention, and to determine both the time and place.

The following were appointed the committee called for by the above resolution, viz.

Rev. T. A. Fernley, of the Philadelphia Conference.
" S. H. Nesbitt, D. D., of the Pittsburgh Conference.
" Y. C. Smith, D. D., " Wyoming "
" Nirom Norton, " Erie "
" I. H. Torrence, " Central Pa., "
" C. L. F. Howe, " East Gen. "
" J. J. F. Brunow, " " Ger. "

The Chair announced the Topic of the afternoon to be,—" The Public School Question."

Committee.—Rev. A. Wheeler, D. D., Rev. J. Walker Jackson and P. W. Shaeffer, Esq.

Rev. Dr. Wheeler of the Erie Conference presented and read the essay on this Topic.

Essay of Rev. A. Wheeler, D. D.

The Public School Question.

Although the age is a critical one, and therefore full of propositions to change, and also of propositions carried into effect, yet we have supposed there were some things settled as principles, and some things fixed as institu-

tions. We have regarded the alliance of Church and State as vicious beyond argument; and the institution of a State Church as being dangerous alike to the freedom of the State, and integrity and purity of the Church.

The doctrine still holds in the general convictions of the people; but the *practice* has nearly overlaid the theory in some places, and we see in *fact*, what our fathers thought an impossibility, and against which they constructed constitutional bulwarks, namely, ecclesiastical institutions sustained by prodigal State expenditure.

This contradiction to a doctrine, vital in its observances to our State economy, not only reveals the presence of a power hostile to the genius of our Government, but also shows it capable of making headway against constitutional provisions, and also against habits and prejudices, stronger often than laws; and further, gives us a clew by which to divine the ultimate designs of the power itself.

We have supposed that the doctrine of education, general education, universal education, was settled beyond recall, and even beyond re-examination. Education, not by the parent alone, but by the State as well, and with the more care by the State should there be parental neglect. This doctrine is not new to us; it was believed in by our fathers, and taught to us by them. It accompanied the freedom they brought with them to these shores. They landed together, and together began the circuit of the continent in fellowship. The unity preserved both shall live; lost, both shall die. They are mutually life-sustaining. The theory of universal education rests with us now upon a claim as it regards man, and a fact as it regards our Government, and another claim springing out of this fact. The claim is that all men are endowed with intellectual faculties which may be developed by education. The esoteric and the exoteric teachings of the old philosophers have been firmly rejected, and peremptorily dismissed. A man in rags is a man. A man in purple is nothing more. Alter the circumstances, and the rags and the purple may change places. The right of both is knowledge. Truth is the inheritance of each; given of God. When either is restrained by power from coming into his inheritance, he is defrauded, robbed. When kept out of it by neglect of warden, both keeper and kept must suffer the inevitable results of the betrayal of duty. This is the broad platform upon which the education of *all* must rest, and where it may rest in safety.

The fact of which I spoke is, that our Government is republican. No class governs *jure divino*. The people rule themselves. They are the fountain of civil authority, and also the court of ultimate appeal. Yet not so as to deny Divine authority, or to substitute human tribunals for God's; but with them lie the methods, and modes, and times, for the application of Divine principles to the government of men, and the judgment whether such application has been appropriately made after taking the counsel furnished by the history of centuries, and illustrated by a thousand states. This form of government we do adhere to most firmly and conscientiously. The firmness with which we adhere to it found its expression in the persistency and sacrifice with which we waged the late war, unparalleled in magnitude and severity; the conscientiousness found in every worshiping assembly, and every band

of praying souls, which while asking the blessing of Heaven to rest upon them, never forgot to ask the Great Ruler to save the Republic.

In our belief, any one that aids the destruction of this our Commonwealth commits treason against humanity; any one that fails to expose the arm uplifted to strike an adverse blow is guilty of misprision of treason, if cognizant of the intended mischief. This is more than a theory with us; we have elevated it to the position of a doctrine; and conscience fences it round about, and keeps guard over it with all the authority of her great sanctions.

Whatever may be the teachings of the thoughtless or the skeptical concerning the origin of governments, with the true American, ours is a religious conviction embodied in vast proportions, and consecrated by years of unmatched national prosperity and happiness, and now hallowed by hecatombs of martyrs. Should the religious convictions of others, foreign in spirit to its nature and intent, seek to overthrow it by rapid or slow processes, they must be met by such measures, and in such degree, as may be requisite to their hopeless defeat. The man who holds property by conscientious right may not give way to him who *steals* by conscience.

The further fact of which I spoke, growing out of the nature of our Government, it being a representative democracy, is this, General education is necessary, not only to the highest development, and most beneficent working of republican institutions, but necessary to their security, to their existence. This is not assumption, but a logic which all philosophy supports, and all history turning upon the proposition illustrates.

This general judgment, which may be called national, we have regarded as incapable of modification, much less of a reversal, and as constituting the basis on which our public schools might stand, till the time shall come, against which may God forefend us, wherein we shall be ready to exchange our freedom for absolutism. It cannot be said that any one is bold enough to bring forward the bald proposition of breaking down our national system of education. Yet such changes are demanded, and with a persistency that proves those making the demand to be in earnest, as requires at our heads a thoughtful consideration and strenuous resistance, until satisfied, that if acceded to, our institutions will suffer no damage thereby. The change might seem slight, and yet in the bowels of the wooden horse the invincible Greeks may lie concealed. Indeed, many think it equivalent to abandoning our system of public instruction altogether. At first the exclusion of the Bible from the schools was required, for conscience' sake, and on the ground that its use gave undue and illegal advantage to some sect or sects. If here many, for the sake of peace, favored compliance, the requisition was enlarged, and ecclesiastical schools, supported at public expense, were, and are, demanded. Unless this be done the schools are godless, and conscience is hurt again. This last phase of the question reveals the real intent of that class of opposers of our present plan of general education, which is the most numerous and powerful.

The gift of prophecy is not needed to forecast the results of compliance with this outrageous demand, made in the main by the foreign-born, and those alien in spirit to the genius of our government, and who, though so-

lemnly sworn to support and defend the Constitution of the country and the sovereignty of the Commonwealth, acknowledge such an allegiance to a foreign power as makes their oaths void, and stamps them with perjury from the outset.

If separate Catholic schools were thus established by law, and sustained by public taxation, the fundamental law of the land would be violated, unless the same provision were made, and equal in generosity, for the support of schools of every other corporation that might see fit to call itself religious. Can any doubt, in such an event, that ere long every denomination, religious and semi-religious, and anti-religious, covering their anti-religion with religious phrases, will exact equality before the law, and a proportionate public largess to maintain their separate interests? And will the public be prepared to turn a deaf ear to the exaction, after having so attentively considered it in one case, and so obsequiously granted it?

A precedent will be set that must be recalled amid violent agitations, or that will issue in the establishment of Episcopal schools, and Presbyterian schools, Methodist schools, and Baptist schools, and Unitarian schools, and Trinitarian schools, and Mormon schools, and even Infidel schools, if their articles of organization be but interlarded with a few religious words, and so on to the end of the chapter, and steadily responding to every enlargement of the list. And indeed what logic could withstand, if it were demanded, the establishment of class schools, based upon secular callings, conscience being pleaded, if this pernicious principle were ever adopted? Blind eyes can see educational confusion and chaos coming out of this, school teachers disbanded, school-houses emptied, a healthful education displaced for superstitions mummery, and ignorance in the end everywhere installed. In large cities denominational schools might be maintained; but what of the small towns and rural districts? Education in these must be given up, and that finally would be to surrender our country and her glorious future to the enemies of truth and freedom. Denominational schools upon any effective plan, even in the largest cities, must at last succumb to the interminable contests for access to the public treasury, and the crowning manipulation of demagogues. One denomination, more artful in politics, and more skilful in concentrating its strength than the others, holding in the hands of ecclesiastics, its adherents, as the hunter holds his leash of hounds, might survive; but it would be at the expense of the life of the rest. Can there be any doubt that Catholics themselves foresee these results? Can any doubt who have read the late syllabus of the Pope, and the scheme as published for the consideration of the Œcumenical Council, the real source of the inspiration of the present movement against our public schools? It comes from the Vatican. To-day, Americans are condemned to the humiliation of resisting changes, which, if effected, will prove the ruin of an institution vital to national safety; dictated by an octogenarian four thousand miles away; and who is the Head of an establishment, the doctrine of which is that ignorance is the mother of devotion.

That the design of the Catholic Church is, to break down the public schools, is fully admitted by some, who we have a right to assume speak authoritatively, though a little unguardedly. Yet an able writer in the "Catholic World" speaks otherwise, advocating their continuance, upon a

Catholic and Protestant basis. He classes all as Protestants, who are not Catholics, of whatever name and faith. He provides against such a multiplicity of schools as I have supposed, by requiring all non-Catholics to educate together. They can do so without conscience interfering, for they do it now without. Yet a difficulty is seen in the case of the Jew, and if he asks upon grounds of conscience for distinct schools, they must be organized for him.

No embarrassment, however, is felt from the Infidel side, for, forsooth, the Infidel is without a conscience, and therefore destitute of rights in this matter. To treat a great public interest so flippantly, is unbecoming its admitted gravity. To advance a psychology so false, betrays a leadership that it is unsafe to follow. The manifestation of so uncharitable a spirit, suggests the application, as of old, of the same dogma to all non-Catholics, when it may be done with safety. However much we may deplore it, the infidel element in our country is a fact that cannot be overlooked in adopting measures for the public welfare.

It is large, and before the close of the century will be larger still. If Catholics could have their way, by that time, it would be strong enough to repeat some of the lessons of 1789. To fail to attach them to the State by the same nurture that she applies to the children of faith, would be a neglect, that a wise statesmanship will not make. By so doing the country would convert thousands of her own sons into enemies, and intensify their hate of religion besides. Enemies more unrelenting could not be made, for who so implacable as he that is orphaned by rejection without competent cause? Adopt this policy, then, of separate schools, and you must establish infidel ones also of every grade, from the atheism of the Encyclopædists, to the rationalism of Hegel, stopping not till you have employed instructors that shall teach the children of the country Comptism, as the last and most glorious Evangel that is ever to bless humanity. That is if these things are required. Who does not see in all this the ruin of our educational policy, our boast for so many years, and our praise in the ends of the earth? And how shall you cherish the democracy now fostered in our common schools, then lost, which constitutes so needful a bond for the future unity of the State? Separate the various nationalities represented in American life in their daily education, and homogeneity of population becomes impossible. Its absence is ruin. Separate education of the religious classes is equally vicious.

The demand when made by Catholics is refreshing from its sheer impudence. A large per cent. of the paupers and criminals, the thieves and murderers, the drunkards and robbers, the rioters and convicts of the country, receive absolution from Catholic lips. The degradation of the land is Catholic. We pay taxes to arrest it, and try it, and convict it, and defend ourselves from it, and then are asked, nay required, to pay our money to maintain the very schools that cherish it, or show themselves incapable of doing anything better than to turn off their pupils to prey upon the peace and security of society. Allowing them to substitute their own schools, for the public schools, in the education of their children, is a policy subject to severe criticism, and justifiable only upon the doctrine of the widest toleration. And

yet they are afraid of the public schools which employ for their teachers men and women refined in manners, cultivated in intellect, models of virtue, and in thousand of cases noted for consistent piety, because such schools are godless.

But the argument by which success is expected is the rights of conscience. Catholics cannot in conscience patronize schools organized by the State, and in the direction of which, the civil power is acknowledged. The American idea of the sacredness of conscience is invoked to tear down American institutions. If there shall be found a contradiction between the two, a revolution sufficiently great to bring harmony must inevitably come. For institutions are but the outgrowth of ideas, and all discord between them must disappear in order to peace. The argument to be effective must make every man's conscience the measure of his duty and obligation, and also of his toleration. The State under this view has no right to impose anything upon the individual, which he may claim revolts his conscience. Neither may it forbid anything which his conscience imposes. When applied to the school question this is the ground taken by the Catholics. Under no circumstances must the State invade the domain of conscience. The voice of God is alone to be heard there, and the individual is to be the sole interpreter of the utterances. I need not say that, under such a construction of the rights of conscience, all government would be at an end, and the existence of society an impossibility. All that would be needed to justify any crime from the smallest up to treason, would be to plead conscience. Any neglect of the humanities of life, or of civil obligations could be justified in the same way.

In this sense, Americans have never advocated the claims of conscience. Protestants have never done it. Catholics have never done it, only when it suited their convenience. If they had, there would have been fewer Auto-da fes. In matters of policy, the judgment of the majority has decided. For matters of policy, involving conscience, the judgment and conscience of the majority have done the same. "The government of the people by the people," is not possible under any other practice.

The ideas and practice of the people are at one in this regard, and always have been. But when the Catholic seeks to tear down one of the main stays of our free institutions, and pleads conscience as his justification, we may well ask, Whose? The individuals? How long since Catholicism became the champion of the individual conscience? How long since she apologized to the world for those volumes of her history made red with the blood of the martyrs, slain because their consciences compelled them to dissent? There is no truth in history, or she has ever, upon occasion, hushed the voice of the individual conscience in the silence of death. Her conscience is an ecclesiastical one, that is to say, a priestly one, that is to say, a corporate one. And the ultimate factor of the corporation for the whole Catholic world, is now reduced to unity.

The convictions of one man are binding upon all the faithful. No where is this nonsense, and this profanation of the individual conscience, accepted more blindly, than by Catholics of America. They are as tickled with the

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doctrine of infallibility as a boy with a painted hoop and a bell attached, that will jingle louder than that of any other boys on the green.

When the moral status of the Catholic masses is considered, the plea that their tender consciences will not allow them to send their children to our godless schools, especially if the Lord's prayer is recited in them, seems to be simply a broad joke. It is worse. It is hypocrisy. This may appear severe. But its justice will be admitted by all who remember the assassination of William the Silent, and how the Holy Father with uplifted hands blessed the assassin, or Bartholomew's day, and how Catholic bells everywhere rung out a Te Deum over the infamy. It were not best for us to seriously consider any proposal to change any of our time-honored institutions at the behests of the Catholic conscience. It is too uncertain a quantity.

But there is another element in the school question. The Bible, shall it be retained, or thrown out? Against its retention various classes have combined, though the Catholics are the leaders and strength of the movement. A conflict is before us, and promises to be general and sharp. Some who love the Bible, think it best to remove it without strife, hoping thereby to bring settled peace to our schools. But if, as I have endeavored to show, the design of the leading party in the opposition is to destroy them, such amiability is uncalled for. The moral effects of such a compliance should be taken into account. Were the introduction of the Bible into our schools a question *de novo*, and serious objections were urged against it, I will not say it might not be best to omit it. The moral effect of leaving it out at first, because of an opposition that would jeopardize their establishment, would have differed much from ejecting it at the command of those who had no part in determining the character of the schools at their organization, or if any, so feeble, as not to affect the unanimity with which they were established, or the Christian basis upon which they were planted. As a matter of comity, it would be proper to yield what must be resisted strenuously when exacted as a right, and which yielded, might only invite to larger demands. What might have been given as a courtesy without damage, it might be fatal to sacrifice to implacability. As it now stands, to remove the Bible from our schools at the command of a hostile power, must have the effect of a victory over religion, and also over education as conducted by the State. And while you please the Catholic by a mighty blow against general education, and the infidel by a strong one against Christianity, what do you gain? Not acquiescence in the system on the part of the Catholic, but indifference on the part of the Protestant, which must ultimately compromise the very continuance of the system itself. But it is a question of gravest doubt, whether it would have been wise, even if the opposition had been made at the initiation of our schools, to have refused the Word of God admission thereto.

What is the significance of public schools? That the State must educate for State ends; that is to say, the State must see to it that her children are so qualified to administer her affairs, that no harm shall come to her integrity, and that the highest form of State life may be developed. They mean this, or they mean nothing. Can this be done by any education that leaves untouched the religious element in man? No element in his nature is

so profound as this, so lasting as this, so dominating as this. Any plan of education that overlooks this fact, or neglects it, merits the term "godless." The State in adopting it, and administering it, but arms her children with the greater power of mischief to herself, and removes the securities against its exercise. If conscience is to remain uninstructed, and the moral faculties are to remain in slumber, ignorance is better than knowledge. *Security to society demands that its integers be educated in their entirety.* Let it not be said that the moralities of life in their highest forms can be cultivated with success, without reference to religion. There is no basis for morality without, or other, than religion. If then the State, so far as she educates, is to educate the whole man, why object to the Bible in the schools, the Book which is confessedly the repository of the highest religious truths, urged home by considerations of an everlasting nature, and guarded by sanctions of infinite importance? This view may not be set aside by saying that it commits the State to sectarian education; for Bible truths appeal not to that within us that supports denominationalism, much less sectarianism, but to the universal moral nature of man, and if experience is to be trusted, is competent to develop that nature. And so far as that development has progressed, giving security to society, and stability to the institutions of civilization, and a Divine beauty to the character of man, it has received its inspiration from these truths. Where they are taught, humanity moves forward and upward. Where they are unheard, stagnation, if not barbarism, reigns. And shall we dare to pass sentence against those sublime truths that are leading Christendom such a grand march by interdicting them in schools supported by public policy? Whither shall we journey when we have dismissed our ever trusty leaders? Upon what sea shall we drift when we have cast our pilots into the deep? To trust to secular education after eliminating all religion, is not safe; at least, if it is, we are not authorized to say so, for we have never tried it. For from the beginning until now Christianity has had the main part to do in determining the character of our Government and ordaining its institutions. However numerous the enemies of Christianity among us may be, and however learned, the fact is patent, that our civilization is Christian.

Remove the Christian element from our literature, from our legislation, from our tribunals of justice, from our social and public life, and what have you left? Nothing to give coherence, or to ordain stability. The genius that presided over our national birth, and directed the first years of growth, and defended us when all the gods of war were about to crush us, cannot be driven from His temple and yet the temple remain, much less remain unharmed.

Shall we hope that the public loss sustained by excluding the Bible from our schools will be repaired, and more than made up, by the increased private value that shall be attached to its teachings, and the intenser activity that shall be displayed in their diffusion? This would seem to be an illogical result after the public has decided that the retention of the Bible in the place assigned it by our fathers, is contrary to the public welfare.

This shall be construed by the skeptic into a declaration of its obsolete-

ness, and its unfitness to lead the thought of this progressive age and country. And such shall be the power with which they shall ply the minds of the young with this conclusion, that the Bible, as the Word of God, shall be in danger of becoming a mere jest. But suppose the exclusion made, will the spirit of exorcism be satisfied? Not one of our school books but that inculcates the moralities and principles of the Bible. Will you allow them to remain? If so, why not allow the original fountain from which they draw their supplies to flow through the recitation rooms of American youth?

What will you do with the mottoes, those silent educators of mind and heart, that flash from the walls of your school-rooms? What with the beautiful songs your children sing so sweetly, and which do so much to enliven the hours of school, and cheer the spirits of the little ones, and make education a delight rather than a task? Those mottoes, are Christian mottoes, those songs, are Christian songs, and must follow the fortunes of the book from which they derive their inspiration. They, too, must be thrown out. The work of the demolition of the educational appliances of the land must go on till the work of destruction is complete.

And then for the substitution. You must not bring in Catholicism; Protestantism shuts that out. You must not bring in infidelity; Protestantism and Catholicism alike shut that out. You must not bring in Judaism, for all combine to shut that out. You must not bring in the mythologic religions of antiquity, for what right have they to rise from a death of ages, and enter, and rule, when the others may not stay? If all these are shut out what have you left to teach? If you must not teach religion, neither may you teach anti-religion. If you may not teach science considered from the stand-point of faith, neither may you teach it considered from the stand-point of unbelief. If you may not teach history in the fulness of its revelations of Catholic Church life, neither may you its revelations of the fulness of Protestant Church life. The logic of the controversy is, teach nothing to which anybody will object. This would leave but a small margin for instruction in anything; so small, that it would hardly be worth while to continue our expensive schools to impart it. The spirit that would shut out the Bible from our public schools is at war alike with the genius of our institutions and of the civilization under which we live. It would turn us back from our splendid national career to the absolutism and priestcraft of the mediæval times, and condemn humanity to retravel the hard, rough and bloody ways over which it has come in the six hundred years agone.

If we are ever to discard our system of education, or modify in any essential degree the course of instruction secured thereby, it is not a good time now to try it, or to propose it. Our schools deserve well of the Republic. The memories of their services are too fresh and green to permit serious change. Our Government has been tried as no government has been tested before. The result is before the world. The tempest is over, and not a plank is loose, or a spar gone, or a cord broken. At the sight of such a ship, outriding such a storm, with such a record, the thrones of the world are shaking, and the heart of humanity is being refreshed with new visions, and stirred with new hopes. Had ignorance prevailed in the land, had we had

no public schools, could we have chronicled these grand achievements to-day? If there had been no open Bible in them, and in our homes, could we have done it? Who believes it? When we are prepared to exchange America for Spain, or Italy, then will we resign ourselves into the hands of the priests.

But the great argument has not been completed by us. It is now being finished by Protestant Germany in the land of infidelity and Catholicism. Universal education, with the Bible which Luther unchained as its basis, is confronting a nation that has accepted the priests and the disciples of Voltaire as its teachers. The one has been fearful of education; both of the Bible. The masses are without intelligence; the intelligent without religion. This explains Woerth, and Gravelotte, and Sedan. This explains Paris, isolated from the world to-day by armed foreigners, and France humbled by those she scorned. Were America France, the Stars and Stripes had not forsaken the Rhine, and retired behind the fortifications of a doomed Capital. Had France the public schools of America, her eagles still had ruled at Strasbourg, the gates of Metz had still been open, and the Teuton had been at home gathering his vintage in peace. The *people* would have forbidden the causeless war.

Education *with religion* is strength. The nation that has both is mighty, and shall never be brought to shame, or to experience confusion of face.

Dr. A. Wheeler on behalf of the Committee also offered the following resolutions:

Resolved, 1. That the efficiency and life of republican institutions demand a system of general education, the benefits of which may be shared by the entire people.

Resolved, 2. That it is the duty of the State, to provide such system and preserve it from destruction and impairment by hostile hands.

Resolved, 3. That the highest interests of the State alone must determine the character and extent of the education she should provide for her citizens.

Resolved, 4. That no course of education, however extensive or thorough, from which the religious element is eliminated can conserve the highest welfare of the State.

Resolved, 5. That the Bible is the only competent educator of the moral faculties of men, and that its banishment from our public schools we will resist by all just and Christian efforts.

Resolved, 6 That the Bible in its teachings, or spirit, is not a promoter of sectarianism; but its teachings accepted, and its spirit imparted, tend to the unification of peoples, however diverse in habits, or race, or nationality.

Resolved, 7. That the partition of public school funds on the levy of a tax to support sectarian schools, is contrary to the genius of our Government and its Constitution; and truth and justice alone shall limit our opposition to any such policy.

Resolved, 8. That our sympathies as a Church are with our public schools, and nothing we can do to make them more effective, and to diffuse their blessings more extensively shall be neglected.

President Allen, LL. D.—We read in the best of books, that Moses said to the children of Israel, "These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." Now, if the precepts which Moses inculcated for the children of Israel, as the basis of their morality, were thus to be made the common property of the people, and of every child in that nation, what argument can be brought forward why every child in this country should not be taught the morality of the Bible? The ancient philosophers discovered all the moral principles. Every doctrine of moral philosophy which we have, but yet they could not make the people moral; and why? For the very reason, the Chairman of the Committee informs us in his report, that their precepts had not the proper sanctions,—they hadn't the sanctions which reached forward to the future world. We can have no secure basis of morals but in Christianity, and therefore we must teach the principles of Christianity if we would not have that flood of immorality sweep upon us that swept over the ancient republics and destroyed them.

We have at Girard College, where I reside, some five hundred and fifty boys, and the Bible is read every day, and has been since the College was opened, now nearly twenty-three years.

Mr. Webster, to whom allusion was made this morning, founded his great argument in the Girard College case, upon what he supposed would be the result of the exclusion of Christian teaching. The logic of facts has destroyed the logic of the lawyer. He was talking for a fee: we are endeavoring to show that Christian teaching can be introduced and kept up in that institution, as in any other, with the single exception which by the will of Mr. Girard we are bound to obey and you all understand. I don't want to make any offensive allusions. Now, we have there, boys from every denomination,—Protestant boys, Catholic boys, Israelite boys—and every Sunday morning at nine o'clock they assemble for their Bible lesson, and use King James' translation, as we call it, and no objection has ever been brought to our ears except in a single instance, some eighteen or nineteen years ago—I think perhaps nearly twenty, the first year I was at Girard College. One of the large boys refused to learn the Bible lesson for Sunday morning at 9 o'clock. The lecture in the chapel is subsequent to that, at 10½ o'clock. I asked him what was the matter. He told me that was not the right Bible. Who told you so? I inquired. He informed me that the last time he was to visit his friends the priest had told him so. I informed him—and I went into his section—the largest in the institution at that time—and addressed all the boys on the subject, and told them that the Board of Directors had required us to use the Bible, and our English translation of the Bible, as our text book in morals, and that by the will of the founder of the College we were required to teach the purest principles of morality, and we all believed they were found in the Bible, and that it was the spirit and letter of Mr. Girard's will that no de-

nomination or sect whatever should interfere with the affairs of the College, and that we should not permit any Catholic, Protestant, Mohammedan, Jew, or Pagan to come in and tell us what books we should read and what not. That was the end of the matter; no boy has ever since demurred to learning his Bible lesson.

Now, we have power over the boys there which the teachers in the public schools have not. We support them, feed, clothe, and instruct them, without pay; we ought, therefore, to have a hold upon them which the public schools do not have; and the question is not so simple, my friends, when we come to the question of the Bible in the public schools. If we could teach our children in the public schools to read the inspired writings in the languages in which they were inspired, the matter would be much simplified, but we cannot. No one, I suppose, will contend that the translations were made by inspired men; they were made by learned men, and we believe our English translation is the best that has ever been made. On comparing it with the Douay translation, I consider our translation far superior, but yet every scholar knows there are errors in it. Now our Baptist friends got out another translation; we call that sectarian, because they have translated certain words in a manner to suit their own belief, and these are words the meaning of which the best scholars will admit is doubtful. Take the word *baptize*. It is not certain what that meant, precisely, in Greek, and therefore our translators of the Bible—very learned men—adopted the Greek word in an English form. Now, I don't want to be considered as making an attempt here to show off learning, but when a boy in college, I undertook to translate one of the odes of Anacreon literally, and as nearly as I recollect, it read thus: (I hope the Convention will pardon me for quoting Anacreon in a Convention of Methodists.) "I, while wearing garlands, found love among the roses, and by his wings I caught him and in the wine baptized him, and with the wine I drank, till now within me he flutters and tickles me with his fingers." Now that word baptize is not classic Greek. How far the word in the New Testament Greek differs from classic I am not scholar enough to inform you, but it is not said what he did with that little mischievous wing, whether he plunged it right in under the wine or poured some over or sprinked it upon the wing. The Baptists say plunged right under, then drank it. Pardon me, gentlemen, for this. I merely notice it to show that we cannot positively restrict the meaning of that word to the single act which our Baptist friends insist upon. Now isn't it better that our translators should give the word an English form and let each denomination apply the sense they think proper?

Now there is another English translation of the Bible, as we hear, and all the Protestant denominations have been invited to unite, and the Catholics, but they have declined. When that translation is published what will be the conflict between it and the old one? Perhaps some. We shall then have four translations, claiming to be the best, in our public schools. We should think it a very great hardship in a school in which our Catholic friends had the majority, if they were to say, "We will throw out your King James' Bible and the children shall read the Catholic Bible." Now, let us be just and do

to others as we would have them do to us. May we not suppose they think it a great hardship that their children should be compelled to read our Bible where we have the majority. Suppose the Baptists have a majority and insist on reading their Bible. Now all these conflicts may come up, and to what shall we be driven? To throw the Bible out? By no means: we can't spare it from our instruction. Shall we let every child read the Bible his friends insist is the true and right translation? I am not prepared to answer that question. I can see a great conflict in the future in this light. As the question has been started by our Catholic friends, and to which the chairman of the Committee alluded in such strong terms, I see something farther and deeper in that than the question of reading the Bible in the public schools. He told you what that was: it is the contest between sectarian teaching and public school instruction: it looks forward to a division of the school funds for sectarian purposes, that the children of Catholics may be brought up in the Catholic faith and that they may not lose their children by contact with Protestant teaching and teachers, and companionship with Protestant children: and there is something coming beyond that. If they can carry that one thing there must follow what is most of all to be deprecated, the destruction of our public schools.

Rev. J. Walker Jackson—Mr. President: The other day I saw a building fall, that had been pronounced by the inspectors, I believe, in a critical condition. Those transacting business in that house, occupied below as a store and above as a manufactory of some kind, went on day after day, regardless of the warning given. The sun shone brightly; there was no storm or darkness in the heaven upon that fatal day; yet, in one single moment, before my sight, it fell so gradually and silently that within twenty feet I scarcely heard the crash and ruin that I looked upon. It seemed as if prepared for fall, as if it had been pre-ordained by its builder to this silent ruin. The occupants bruised by the timbers were dragged out nearly dead. One of the inmates climbing upon the partition wall, stood the image of terror, looking down upon the fearful depth. It had all happened so silently and unexpectedly that I stood in amazement. No lightning had blasted it; there had been no violent attack upon it; but secretly and insidiously the waters of a creek flowing at its base, had undermined the foundations and it fell.

A few years ago, this great Government of ours was violently assaulted. A million of men in bloody conflict shook the continent, our hearts stood in awe, fearing the speedy fall of the great edifice of civil and religious liberty; but, amid that storm and tempest it grew the stronger every day, manifesting its strength and power; and at the close emerged from that fierce, unbrotherly and wicked strife, a stronger government than it had ever been before. Able as it has proven itself to resist outward attack, to stand firm against the external tempest, by secret and insidious foes its foundations *may* be undermined. It may yet fall:

"Like ships that have gone down at sea
When heaven was all tranquility."

I look upon the attack on our public school system as the undermining of the unseen foundation of this edifice; as the water flood that may sweep to ruin this great Government of ours. If this attack be not resisted, if this oncoming flood be not diked and prevented, then, some day, as the result of causes of whose existence we are aware, and of whose danger we are forewarned, quietly, yet not the less disastrously, shall come the end.

There are two pillars to this national edifice of ours—religion and education. They are its pillars of strength and beauty. Not religion alone—and by religion, in the association of the idea with the State, I mean public morality—and not education alone, but education and religion combined. Education without religion leads to infidelity, to rationalism, to skepticism; religion without education, on the other hand, leads to superstition; for ignorance is said to be the mother of devotion; and that is what is meant by *that* devotion. The Germans express it, if I remember rightly, somehow in this way: they call faith, glauben; and, superstition aber glauben, that is faith with an aber to it; a faith with "ifs and buts;" a faith of credulity; a faith with clouds and darkness resting on it; a faith without the clear light of the assurance of a divine revelation; or, in other words, a faith without education; that is the faith of the credulous, the faith, which is *superstition.* A faith with education is faith with reason, that rational faith that upholds, and sustains, and supports us—a light shining in a dark place, to which we do well to take heed.

The Bible is in our public schools because it is necessary to the education of the coming millions of our children in the purest principles of morality; it is the text book of that national religion which, according to the highest human authorities, both of ancient and modern times, is essential to the life of a nation. That national religion which recognizes the State as instituted by God, as the Creator and Ruler of the world, and having for its object the establishment and maintenance of justice, and therefore bound to act in conformity to the principles of the moral law of God, as the supreme standard by which it shall conduct its affairs.

We cannot stop here to discuss the versions of the Holy Scriptures—the sectarian character of any version; we simply stand by the version that time has sanctified, that the past has made sacred. Put this Bible out of the public schools, and you put religion out—not the religion of the sects, but the religion of the *nation.* The fundamental law of the life of this nation is *Christianity*, and the text book of that life is the Bible All nations that perish, perish for the want of a religion that can save them.

The argument that puts the Bible out of the common school goes further than this; to be consistent, it excludes it from all institutions that are the common property of the people. It puts it out of the penitentiaries, out of the reformatory institutions, out of the Senate of the United States, out of Congress, out of all legislative bodies, out of all public institutions of every character, out of Courts of Law, where its divine character is now recognized in the oath. Nay it must even go further than this and eliminate the Bible and its teachings from the letter of all laws, from all books used in public libraries under the patronage of the State, and for the education of the com-

mon people. Are we prepared for this? Shall we not resist the beginnings of such a fearful consummation?

JUDGE MCCALMONT.—The question under discussion is one which, as a matter of course, has excited public attention to a great degree. I do not wish to treat it in this Convention, nor any other question, merely to captivate the public, because the public are sufficiently excited, but it is for us to determine what is best for us, and what is best for us will no doubt be best for the whole Methodist Church and for the whole Christian world.

Now, sir, in reference to this Government, when William Penn came over here, he didn't guarantee religious liberty to the Jews; he guaranteed alone the right of men to worship God according to the dictates of their own consciences, but he didn't guarantee especially to infidels or Jews any rights whatever, and it is a mistake for men to suppose that we are going to let go the guarantee which our forefathers brought with them; but if they address us as friends, from whatever quarter of the globe they come, whether they be low or high, rich or poor, bond or free, Jew or Gentile, Christian or infidel, and say to us, "We want some rights here, and we want you to give us these rights," I am ready at all times, and on all occasions, and I trust this is the spirit of our Church, to sit down and reason with them, and see if there be any question in dispute between us that is not radical. If they will come together and reason, we need never fear the result. Now, as to this question of the Bible on the public schools. I don't believe it will ever be kept out of the public schools. Suppose it were proposed to exclude some other book from the public schools, some book we regard as highly moral, we would all say, What folly to put out that when there is nothing immoral or wrong in it! So of the Bible.

REV. DR. CROOKS.—I regard this question as *the* question of modern civilization. The whole of our modern civilization is in it, because modern civilization assumes the right of education by the State. Mediæval civilization, marshalled by the Roman Catholic Church, claims the exclusive right of educating by the Church. The question, then, is between mediæval and modern civilization. We must consider it in all its breadth. There is no evading it, no escaping it. We have to meet it now. As my friend, Mr. Jackson, has said, it concerns the very foundations of society. It does so for this reason: Rome claims to be the sovereign of the human spirit. She claims sovereignty over the human soul because she is the vicar of Christ. Being sovereign, unto whom she chooses she opens the gates of the kingdom of heaven; against whom she pleases she closes those gates forever. Her right and title, then, according to her claim, are indisputable over what is called the spiritual nature of man. But the spiritual nature of man is kindred with his intellectual nature, and therefore Rome claims the right of culturing the human intellect. She will never surrender it; she will die first; and die she must. That claim you must resist, if necessary, to the last extremity. Now, we are not going to have blood soon. I hope we shall settle this question at the ballot-box, and I think we shall settle it finally and forever.

Roman Catholicism, then, claiming the right to cultivate the human intellect, demands control of human education. She takes the human soul as it first appears, and says: "It is mine." From the cradle to the grave, from baptism to extreme unction, still she ever says: "This is mine. My son, I alone can guide you; I alone can tell you what knowledge is good for you; I alone can educate you;" and that is the very basis on which Rome exists.

The syllabus of the Pope, which I would like to see in the hands of every voter in the United States, and especially every voter in Pennsylvania, lays down as among the errors of modern society to be condemned, the right of the State to educate; lays down as an error, fatal and damnable, State education as distinct from that education which is controlled by the Church. But then, when Rome says "the Church," she means the priestly corporation, not the laity—not at all. With Rome, the Church as a controlling power is the small corporate body of the priesthood, the army of the Pope, to which he never speaks that he does not demand obedience. Then education by the Church, according to her principles, means education by a priestly corporation; and the whole of mankind—all its attainments, all its acquisitions, all its learning, according to her demands, must be subject unto her infallible head.

Do I mistake the doctrine of the Church? Let me give an instance. Austria, but a few years ago, rescued herself from the grasp of the Church and took the control of education out of the hands of the priesthood, and ordained State education. The priest stood at the gate of knowledge and shut out whom he pleased, and stood inside of the gate and gave just as much as he pleased. He practiced that principle, which has been well phrased by one of our poets, which embraces all the policy of Rome:

> "Be to their virtues very kind,
> Be to their faults a little blind;
> But put the padlock on the mind."

Aye, sir, Rome would place that padlock on the human mind, and would ever keep the key for herself. The common school opened wide those doors and has said to every boy and girl: "Come in, come in, for knowledge here shall be free," and Rome stands at the wide-opened gate, looking jealously, and murmurs and complains and resists, and says: "It shall not longer be."

They have objected, too, to the idea of the Bible in public schools, and we have met them at that issue; but the *Tablet*, of New York, said, last summer, "We don't care whether the Bible is in the schools or not; our objection is not so much to the Bible, but to the schools themselves." I am glad they have spoken thus plainly. Meet them on that issue. Here and now we may say—and let your word of this convention be the word of Pennsylvania Methodists—"We will guard these public schools, and let Rome harm them at her peril."

I have a friend, a publisher of one of the most largely circulated illustrated

papers in this country, and sometimes its cartoons are terribly severe against Rome. A gentleman who knows my friend asked him, not long since, "What is the reason why you are earnest on this subject of the growth of Rome?" Said he: "When the slaveholders were coming, step by step, and getting possession of the country we didn't wake up soon enough; we didn't strike the blow early enough. I am determined, for my part, that I will not be too late this time." Do you say so to-day? [Voices, "Yes."] Well, let us all say it. We have determined, for our part, that we will not be too late this time.

Rev. Dr. Payne.—I came here with no thought of speaking upon this subject, but since you have called me to my feet, I might appear indifferent to a question of most vital interest if I did not give utterance to a few words concerning it. The clamor that comes to us against the public school, comes from the same source as the clamor against our American Sabbath, and against legislation with respect to the liquor traffic: they all have the same origin and the same inspiration, and we have got to battle with them all.

Now the question in its broadest statement, I think is, whether this nation, in its future, is to be a Christian or a non Christian nation. It is argued speciously, in some of our religious papers, that we are to be non-Christian in our character. Sometimes it is stated "unbigoted," "non-sectarian," but I think it means non-Christian. Now I am not a bigot. I think I have as little of that element in my bosom as almost any one, and yet I recognize and rejoice in the fact that this nation is historically, traditionally, constitutionally, a Christian nation; and that it is to be conserved through all coming time with this distinctive Christian character. I need not tell this audience that I sprang from the good old Puritanic stock. My early home was in New England. I suppose Puritanic blood runs in my veins. I can never forget that noble band that landed on Plymouth rock, and that picture has been in my mind from my childhood—the first Sabbath on this continent passed by that noble band. With savage hordes around them, and winter's storms sweeping over them, without home or shelter, nothing but "a screen of leafless branches between them and the blast," they paused and worshiped God on that first Sabbath-day.

"Amid the storm they sang,
And the stars heard and the sea;
And the sounding aisles of the dim wood rang
To the Anthem of the free."

They planted this nation, sir, on Christian foundations; and they planted a tree of marvelous growth. It has taken root; its branches have spread out over the whole continent, and you and I are enjoying its full, rich fruitage to-day. Now, sir, I am ready and willing, with all others, to receive our German brethren with open arms, but I am not willing they should bring Germany with them. We want the hardy sons of Fatherland and of the Emerald isle, but we do not want Germany, and we do not want Rome; we propose to be an American nation; and the brethren that come to us—and we

open our arms wide to receive them from all parts of the world—must accept our type of civilization, and our type of Christianity. And in making these statements I trust I make them on the broadest basis of Christianity. I hold that a republican form of government cannot exist with any other foundation than that of Christianity. Our public schools are the basis upon which our republican form of government is established; and if you knock that pillar out, the whole fabric will totter and fall. Not then as a Christian minister, not by any means as a Methodist minister, but as a Christian citizen, I stand here to argue for the public school—and for the public school with the moral teachings of the Bible.

One word more. Let me say to these Methodists in Convention here today, that our action with reference to this question, and all other questions, is of the most vital importance. I was filled with gratitude, sir, at the statistical report made the other evening, and I was also oppressed with a sense of our responsibilities. According to that report, one-tenth of the population of this State is under our religious care. I argue more. The Committee multiplied the membership by three to estimate the number of Methodist adherents. I suppose a fairer estimate would be to multiply by four or five. Multiplied by three, we have one-tenth; multiplied by five, we have one-seventh of the population of this State. And more; we have here represented, in this Convention, the membership of the Methodist Episcopal Church of Pennsylvania, and that membership is more than one-tenth of the entire membership of the whole Methodist Episcopal Church. More than that; our central locality, vast resources and wealth, make it a fair estimate that Pennsylvania Methodism has nearly one-sixth, at least one-eighth, of the entire wealth of the Methodist Episcopal Church in the United States; and we represent here, in this Convention, all this wealth and influence. Our action is therefore of vital importance: we ought to stand in the very fore-front of every movement that looks towards education, evangelization, the establishment of our Church upon a broad and generous basis, and the conservation of the Republic.

T. W. Price—I desire to make but a single remark in reply to the speaker that has discussed this question against the resolution. I believe, Mr. Chairman, in being cautious, in the largest liberty of conscience, that we should require nothing of any fellow-citizen that we are not willing to submit to ourselves; but, at the same time, I think we are prepared to decide this question in the affirmative by the adoption, unanimously, I trust, of the resolutions under consideration. I submit that if it becomes a question as to whether the Bible is to be taken from the public schools or not, we should decide that question of our own volition, and not be coerced by infidelity or popery.

This is the point I desire to make. We may listen to what they have to say. If they think we are encroaching upon their rights of conscience we will listen to them, and if satisfied they are right and we are wrong, we will act accordingly, but we will not yield to their *demand*. I take it, sir, that the position held by Dr. Crooks is the true state of the case. It is *Rome, Rome* that makes this demand; and *I would not yield because it is Rome!*

Rev. Dr. Kynett—There is a thought or two in my mind that I think ought to be in the mind of this Convention. The first is this: The proposition before the American people is not to put the Bible into the common schools by legislation, but *to put it out* of the common schools by legislation; that is the form in which this question comes before the American people. I want to call the attention of the Convention to the inevitable effect of the silent influence of such an act on the part of the people of this country. I have an illustration of it in the case of Girard College, if I am correctly informed with regard to the facts. The single prohibitory provision in the will of Mr. Girard in providing for the endowment of that college, is directed against clergymen—not against good morals, not against Christianity, not against the Bible, but against the clerical profession. Now, sir, the fact is that among all the students that have been educated in Girard College, not one has ever become a minister.

Dr. Allen (interrupting)—That is a mistake: one of them is an Episcopal clergyman. The day before he was ordained he came to bid us farewell, as he never could see us again.

Dr Kynett—I am happy, sir, to learn of a single exception to the rule, but the force of the suggestion is none the less strong. If a provision of that kind, made by a single man, has been so potent in its influence upon the minds of the students of that college, what will be the influence upon the minds of the American youth, of the formal exclusion of the Bible from our common schools by act of the whole body of the people?

I ask this Convention if they are prepared to give our holy Christianity such a thrust in its vital parts. I want to call attention to another point. Reference has been made to various translations of the Holy Scriptures, and the question has been raised whether our Roman Catholic brethren have not as much right as we ourselves. I answer, *No*. The Roman Catholic Church has no translation of the Holy Scriptures without note or comment. They are not willing to give the Bible to the people without the comments of the Church thrust in between the word and the mind of the hearer. Let them give the world a translation of the Holy Scriptures, approved by good scholarship, without note or comment, and I am willing it should go into the schools, but their case is not parallel at all unless they shall give us such a translation.

Rev. Dr. Hodgson—There are two passing trains of thought which have not been brought fairly into collision. The talking has all been on one side. For my part I am for the public schools, and no public moneys appropriated for any sectarian school whatever. I am for this, that those who cannot accept the education provided by the public schools may provide education at their own expense. Whether the Bible shall be read is a separate question. I am for the Bible being read in our public schools. But is the question of the existence of our public schools fairly before us as a people? I don't think it is.

Rev. Dr. Crooks—It is in New York.

Rev. Dr. Hodgson—Well, if I were in New York I would oppose any attack upon the public school system. I think there are insidious attacks upon our public school system, and I think the stroke is not at the Bible, but at the public schools. They have put the Bible out of the account. But if this question were before us, "Does the existence of the public schools depend upon our excluding the Bible?" that would be another matter. If nothing is to be gained by it, I certainly should not consent; but if we can retain the public school system, or render it more efficient, that is another matter. Now, the State has not undertaken to provide religious education. We don't want the State to do that. It is to be done in another way in this country—by the Churches. The State has undertaken to provide school education; that is all.

The theory is entertained by some, that it is the duty of the ruling power to provide a religion for the people. It is not here the duty of the State to do it; and I am free to say now, if we could get all the Catholic children into the public schools by simply declining to annoy them, we do them ten-fold more mischief as a Church than we can do by reading the Bible in our public schools. It is of that they complain; it is the coming in contact with our children; they are losing their sons and daughters by this contact, and in order to get them, as a pretext they say something about the reading of the Bible, and sectarianism, and then want appropriations from the State to support their own schools. But I don't think we need give up the Bible; I am not in any great trouble about it; but I am free to say, that if the integrity of the public school system were made to depend upon it, it would be a very serious question with me.

I believe in the Bible in the family, the Bible in the Church, the Bible in the school; but after all, we don't depend upon the public schools in training our children, either in religion or morals. If we depended upon the public schools for that there would not be much done. Now, really, these are my views, and I have held them for about twenty years. I would not sacrifice the public schools; but then we need not do it; I think we can have both. But, by the by, give us the Bible—and we will have it, or fight for it—an open Bible, a free pulpit, Sabbath-schools, and such schools as we see proper to have as a denomination, and we will take care of the religious instruction of our children. I doubt if we should be much dependent upon a Catholic teacher who may mutter over a portion of the Bible, or an infidel teacher who does it because it is a custom, or a worldly man who has no care at all but to perform an official duty. Now and then a Christian man may read it with solemnity, but not comment upon it. We don't depend upon that at all. I don't know whether there is another man who looks upon it in this light, but I say we will have the public schools, and if by giving up the Bible we could get the Catholics in them and hold them, we should do them fifty times more damage than by retaining the Bible and losing them.

Rev. L. W. Peck—The Bible cannot be appropriated by any class, and if we shut the Bible out of our public schools it is appropriated by the Roman Catholic Church as a class. They want to shut the Bible out of the public

schools, to have the privilege and right of interpreting it as a class, but if we put it in the schools we give the Bible to all, not as a text-book, but simply in our schools as the foundation of our liberty.

Judge McCalmont moved that Rev. J. J. F. Brunow be allowed to prepare his remarks on the German work, in Pennsylvania, and furnish them to the Secretary for publication in the printed proceedings of the Convention, which was adopted.

Captain Schluembach, of East Mauch Chunk, moved to so amend the resolutions as to require the attendance of the children at our public schools. The amendment was laid on the table.

The resolutions of the Committee were then adopted.

Prof. Saunders, of this city, was introduced to the Convention.

On motion, adjourned.

Doxology was sung.

Benediction by Dr. R. L. Dashiell.

EIGHTH SESSION.

St. George's M. E. Church, Philadelphia.

Thursday evening, October 20th, 1870.

The Convention met according to adjournment at 7½ o'clock.

Rev. C. Cooke, D. D., in the chair.

Religious services were conducted by Rev. S. W. Weiss, of the Wyoming Conference.

The Minutes of the afternoon session were read and approved.

Rev. S. W. Weiss offered the following resolution, which was adopted, viz.

Resolved, That a Committee consisting of Dr. Robt. H. Pattison, Rev. I. H. Torrence, and Rev. W. J Paxson, be appointed to publish the proceedings of this Convention in book form.

On motion of Rev. M. H. Sisty, Rev. S. W. Thomas, Thos. W. Price, John Whiteman, and Col. John A. Wright, were added to the Committee.

Judge McCalmont, H. R. Mosser, Esq., Dr. John Rhoads, Hon. J. F. Kreps, James Black, Esq., and Capt. Schluembach were, on motion, added to the Committee appointed to consider the propriety of holding another State Convention.

The Committee had permission to retire and prepare their report.

The Chair announced the subject of the evening to be—"The duty of the Christian citizen to the State."

Committee—William H. Allen, LL. D., Hon. H. L. Richmond, Rev. S. H. Nesbitt, D. D.

Wm. H. Allen, LL. D., Chairman of the Committee, presented the following paper:

Mr. President: The subject which has been assigned to the Committee of which I have the honor to be Chairman is "The duty of the Christian citizen to the State." My colleagues have very kindly agreed to relieve me of a great part of the work which usually devolves on the Chairman, by a division of the subject and the labor. As our time has been wisely limited to one hour, each member of our Committee has agreed to write an essay and to occupy twenty minutes in reading it.

We have adopted the following division of our subject:

The duty of the Christian citizen to the State—1st, As a *political organism*—the depository of political power, and the conservator of political rights. This part by Mr. Richmond.

2d, As a *Commonwealth*—the conservator of civil rights, and the promoter of material prosperity. This division has been left to me.

3d, As a *moral person*—the conservator of individual and public morality, and the guardian of religious liberty. Dr. Nesbitt will speak on this division.

If the Convention approve of our plan and will consent to hear us in the order just named, the Hon. H. L. Richmond will read first.

Essay of Hon. H. L. Richmond.

The subject for consideration this evening is, "The duty of the Christian citizen to the State."

The Committee, to whom this subject was assigned, have concurred in the suggestion of Dr. Allen, their worthy and venerable Chairman, that, for the purposes of the discussion, the State might be considered in a three-fold aspect:—

1. As a *political organization*—the depository of political power, and the conservator of political rights.

2. As a *Commonwealth*—the conservator of civil rights, and the promoter of material well being.

3. As a *moral person*—the conservator of public and private morality, and of religious liberty.

My theme will be, for some twenty minutes, the duty of the Christian citizen to the State, as a political organization, the depository of political power, and the conservator of political rights.

The State is a fact that exists everywhere, where men associate, whether in savage, civilized, or enlightened life. It is not the community simply, but it is what results from the community. Three men are thrown together upon an island. Now, those three men, thus thrown together, and compelled, as it were, to associate, do not constitute the State, and yet, the State, in the sense in which we use the term, results of necessity, and exists from the moment of their coming together.

It is a lamentable fact, that men will not perform, voluntarily, their social duties, or regard and respect the rights of others. Hence, it results, necessarily, that every community must have, in some form, the power to compel the right to be observed and justice to be done. A State, then, is a community invested with this power. It may be three individuals, on a lone island, in mid sea; it may be a great Commonwealth, like our own noble State; it may be a vast family of Commonwealths, a Union of many States, embracing immense territory, and many varieties of climate, like our own Confederation. Through all grades of society, relations among men, from the lowest to the highest, from the most degraded to the most enlightened, from the weakest to the strongest, this power exists, and is, of necessity, called into action in some form. It may be through the will of one man, as the acknowledged head of the community, and is then known as a despotism; it may be the will of the community itself, expressed in some direct form, or by representation. In whatever form expressed, when ascertained and promulgated, it becomes a law, or a rule of conduct, for the time being, to that community, and the individual members thereof are expected to observe and obey it without much regard to its character. And here, perhaps, comes in the first and one of the most difficult questions to be solved satisfactorily by the Christian citizen: What is his duty if the law is a bad law? In that case he must, as we conceive, and for various reasons, that we cannot pause to consider, at least submit to that law, until it is, in some form, repealed or abrogated. I will not say, he must obey it, regardless of the character of its requisitions. That, perhaps, is a matter of conscience which he must settle for himself. He must, however, obey or abide the penalty, so long as it remains upon the Statute Book. A high authority has commanded us "to be subject to principalities and powers."

Now, if it be a bad law, either because it is oppressive, or because it permits or licenses practices of an immoral character, somebody is responsible for it; and that somebody is the party who made, or contributed to make it. In a despotism, the people, the individual members of the community, may not be responsible, to any great extent, for the character of their laws; for they have but little, if anything, to do with the making of them. But how is it in a Government like ours?—a free Government, in the fullest and grandest acceptation of that term; a Government which recognizes Christi-

anity as a part of the common law of the land, and has stamped upon its coin, that simple and yet profound sentiment, that beautiful and impressive legend, "IN GOD WE TRUST?"

We have no law, to which we have not, in some form, previously determined upon or assented; and no law can remain such one hour longer than we are pleased to permit. We, the people, make the laws, because we, of purpose, send the men to the Legislature who do make them; we, the people, interpret and administer the laws, for we place upon the Bench the men who do interpret and administer them; we, the people, execute the laws, for we place in the several executive departments of the Government the men who do execute them. We, the people, then, make and interpret, and administer and execute the laws, and if we have bad laws, badly interpreted, wickedly administered, and wretchedly executed, we, the people, are to blame for it. And you and I, saying nothing of the obligations which Christianity imposes, should be held responsible here, as we most certainly shall be hereafter, for wrong acting and neglect of duty in this regard.

While the obligation to secure proper legislation, and to elevate proper men to official position, rests equally upon all, its faithful and honest discharge is especially demandable at the hands of the Christian citizen; and he cannot escape from its discharge and be held blameless. For it is beyond a doubt he holds in his hands to-day, if he is only disposed to use it, the power to regulate and control the entire machinery of the Government.

It is, perhaps, proper for me to say in this connection, that by the term Christian citizen I do not mean the Church member merely, but I mean the man who believes in the great doctrines of Christianity and endeavors to square his life by them, be he in or out of the Church.

Now, I lay down this proposition: Every Christian man, lay or clerical, in the Church or out of it, should, in the proper meaning of the term, be a politician, and an active and energetic one. I know there is an odium and an odor attaching to the term from which every honest man who has any regard for his personal purity instinctively shrinks. But why is this? The proper meaning of the term is, "One versed in the science of Government and the art of governing." Politics, then, properly understood, is among the noblest of sciences. Why, then, so much popular odium attaching to their study and practice? A pure and upright man would almost as soon be called a "sheep thief" as a politician. Why is this? Why has the noble science of governing men been brought into such amazing disrepute? For a very obvious reason. Good and reliable men have been neglectful of their duty, and have suffered the politics of the country, to a great extent, to get into the hands of a set of dishonest, political charlatans, who seek only their own aggrandizement, or that of men of their own class, and who, to accomplish a purpose, will resort to any means, however disreputable or corrupt. This state of things should be no longer permitted. If we do not wish our country to follow the early republics to the tomb of nations, and that perhaps at no distant day, a change must be wrought and the political atmosphere purified.

"Corruption is a tree, whose branches are
Of an immeasurable length; they spread
Everywhere; and the dew that drops from them
Hath infected some chairs and stools of authority,"

Only think of it. An infidel judge, administering an oath to a witness to tell the truth, the whole truth, and nothing but the truth, and invoking upon him the vengeance of Heaven if he shall falsify; an unbelieving member elect of the Legislature, swearing to do his whole duty as such, and, with uplifted hand, imprecating the wrath of the Almighty if he shall fail. What solemn mockery! what fearful blasphemy! Not a day passes that we are not compelled to witness such moral incongruities. And yet we slumber, and make no effort to prevent a repetition, in the future, of such an insult to our moral and religious sentiments and feelings.

I repeat, then, the Christian man should be, in the proper and noble meaning of the term, a politician. He should, as opportunity may offer, cultivate the science of Government and the art of governing, that he may the more properly appreciate the privileges and estimate the responsibilities of Christian citizenship, and be the better prepared to discharge faithfully the duties it imposes. And no more important duty is demanded at his hands than the selection of proper men to fill the various offices of the country. Inactivity and indifference here is a sin against the country and its institutions. He should not only seek, but he should strive to elevate to positions of confidence and trust men honest and capable. In what manner is he to accomplish this? By taking no part in politics? By staying at home and leaving our primary meetings to the management of men from whom nothing honest or commendable or praiseworthy can be expected? Leave the selection of candidates for office to the action of men who have no regard for the good order and morals of society, and no respect for our common Christianity, or the religious sentiment of the age? In thus acting they neglect a plain, palpable, and positive duty. Knowing that the Government must be just what the people make it, they refrain from participating in politics, and then complain that it is illy conducted; pronounce the party with which they have been accustomed to act corrupt, and make no efforts to purify it; never attend caucuses and conventions, and then find fault with the nominations; stand by and see the citadel of our hopes set on fire, and make no efforts to extinguish it. Neglect voting, stay away from the elections, and by this negative act, at least, contribute to place in power unworthy men—irreligious, immoral, profane, intemperate, infidel, vulgar, dishonest, disreputable. Intrust the making and the administration of the laws to such men, and too late shed repentant tears in view of the ruin that is wrought. Now, do not misunderstand me. I do not charge that all, or the larger portion, even, of our men in office, are of the character described. I am proud to acknowledge that we have many, very many, excellent and fit men in office, from our noble President down, through all the departments of the Government. But what I do complain of is, that mainly because of neglect upon the part of the Christian citizen of a plain and palpable duty,

too many such men get into places of power and trust. They are the men who are generally the most brazen-faced and too frequently the most successful in seeking office. You find them in our legislative halls, and hence laws legalizing the traffic in liquid death, and regulating, instead of forbidding under severest penalty, houses of assignation and impurity. You have them on the Bench, hence the licensed "doggeries," whose midnight revels disturb and render hideous the hour assigned to quiet and refreshing slumber. You have them in our various administrative and executive departments, and hence the enormous defalcations with which the country is many times amazed. These things are not so infrequent as to render it necessary to call your attention to them. Indeed, they have become so common in all our cities and larger towns, that from their very frequency they pass almost unnoticed, until some enormity, some great crime, perhaps, perpetrated in some dark recess of these licensed dens of mischief and iniquity, startles the whole community, and, for a moment, at least, awakens attention to what is going on in their midst.

What follows from these considerations? Most clearly and plainly, that it is a duty devolving upon every man, and especially every Christian citizen, to be active, and yet cautious, in selecting men for office—men of proper qualifications, moral and intellectual, and then honest and energetic in efforts to secure their election. The old Jeffersonian rule, "Is he honest? Is he capable?" should always determine our choice of candidates. The first question to be settled is, "Is he honest?" Is he a man of reliable integrity? Can be be trusted? I care not how greatly a man may be endowed intellectually, how capable he may be to discharge the duties of the office, if his personal integrity is open to suspicion, if he has no regard for Christian morality and precepts, no respect for Christian sentiment, he is a dangerous man, unfit for the position, and cannot safely be trusted with the power and patronage of office; and the more dangerous just as he rises in intellectual power and strength, because of the increased ability to do mischief which they confer. Lord Bacon was said to be "the wisest, greatest, meanest of mankind." Why the meanest? Because he lacked that substratum of moral character which would have saved him probably from prostituting the mightiest of intellects to the meanest and most corrupt of purposes. Ought such a man to command the suffrages of a free and Christian people? Never! These are considerations which no conscientious man, no Christian citizen, while he cherishes the purpose to do his whole duty, can neglect, when called upon to make his choice of the men who are to make and administer the laws.

The ballot! Did you, my friends, ever reflect upon the power for good or evil contained in that little slip of paper called the ballot, the freeman's weapon? By it you elevate to power the good or the bad, just as you are careful or careless of your duty. By it you bring upon your country weal or woe, just as you are regardful or regardless of the character of the men you elevate to power and place. In despotic Governments the only remedy against tyranny and oppression is revolution. In a republic, such as ours, we have a remedy against all political ills, peaceful, quiet, and certain.

There is a weapon firmer set,
And better than the bayonet,
A weapon that comes down as still
As snow-flakes fall upon the sod,
And executes a freeman's will
As lightnings do the will of God,
And from its force nor bolts nor locks
Can shield them ;—'tis the ballot-box.

I know a great deal is said about fealty to party. Bad men will sometimes secure nomination for office, and then endeavor to bring you under the ban of party if you do not vote for them. In a Government like ours parties must exist from the very nature of the case. Were it otherwise, it would argue a stolidity of national intellect truly amazing. Indeed, it is desirable that they should exist, and they should keep vigilant watch, the one of the other, that it may be seen that neither encroaches upon the rights of the people. But how far do we owe fealty to party? I answer, Just so far, and no farther, as party, in selecting its candidates, shows its fealty to virtue, integrity, intelligence, Christian morality, and fitness for the position. My party has no right to command my vote unconditionally. If it place in nomination a man of intemperate habits, suspected integrity, doubtful morality, and regardless of the Christian sentiment and sympathies of the age, it has no right to demand my vote. I may not, probably would not vote for the candidate of the opposing party; but, if I desire to preserve my consistency as a Christian citizen, I cannot vote for such a nominee. It ought not to be expected of me.

This may seem a little strange to those present, who have known me for the last thirty years, and who know with what tenacity I have adhered to my party, and on all suitable occasions labored to secure its ascendency. Being a Methodist, it follows as a proper, logical sequence that I am a Republican, and I expect to remain in her ranks so long as she keeps her banner pure. But I am preaching no new doctrine While as a party man I have never felt at liberty to vote for a candidate of the opposite party, I have sometimes, for the reasons given, felt constrained to refuse my vote to nominees of my own party. But my time closes upon me, and I will add only a thought or two. I leave, of necessity, untouched many topics germane to the subject I have been attempting to discuss; but I feel assured if the Christian citizen does his duty in the matters we have attempted to press upon his consideration he will achieve much good to his race and nation.

Let me, for a moment, come a little nearer home. A learned professor of the University of Michigan said to me, the other day, The Methodist Episcopal Church can do more than any other religious body in the land to resist the encroachments and shame the assumptions of Romanism." In this he uttered a truth that few, if any, will be disposed to deny. And so, on all important questions that are legitimate for her consideration, God, in His providence, has conferred upon her all the elements of strength necessary to achieve success in each and all the great reforms of the day. Her word,

when uttered, whether on the temperance, the school, or the Sabbath question, has a power in it that makes itself felt throughout the land—on its mountains, in its valleys, in the city full, and in the rude log-cabin, forest-hidden, on our remotest frontier. Let her speak, then, on the great subject we have been discussing; let her demand of the parties pure men, and able, for exalted positions; let her speak in her individual membership; let her voice come up from her Conferences and Conventions in no uncertain tones; let her, under the blessing of Him who inhabiteth eternity, do her whole duty, and the future alone will unfold what a power she has been in the reformation and redemption of the world.

Essay of W. H. Allen, LL.D.

The State, considered as a Commonwealth, is a formal organization which defines and protects the civil rights of the people within its limits, and promotes their well-being. Its ends are order, peace, and justice. It defines civil rights by its organic and statute laws, and enforces them by its judicial and executive powers. It provides remedies for wrongs, and inflicts penalties for crimes. The preservation of the family and marriage, the education of youth, the encouragement of industry, the security of property, and the protection of reputation, health and life, are its appropriate functions, and are embraced within the sphere of its legislation.

When justice holds her even balance, blindfold to high and low, rich and poor, but clear-sighted to the right, public order will be maintained, crimes punished, persons and property protected.

When legislation aims only at the public good, and wise laws are enacted, industry will receive its reward, education will be diffused, and wealth accumulated.

When the chief magistrate administers the affairs of the Commonwealth without fear or favor, with clean hands and a pure heart, places honest men in positions of trust, and permits no selfish interest to mar his integrity, public confidence will be strong, and the people contented and peaceful.

But when justice is saleable to the highest bidder, when wealthy individuals, or powerful corporations can bend courts to their will, and subsidize a legislature, and terrify or cajole a governor; when corrupt rings make laws by bargain and sale, for the gain of the few by the loss of the many; when venomous snakes lurk under the ambiguous phrases of statutes, and governors count the loss or gain of votes or gold before they sign a bill, or pardon a criminal, or appoint an applicant to office; the people will lose confidence in courts which have ceased to be dispensers of justice, and in laws which are neither just nor equitable; and in magistrates who have itching palms, and in Government which commands no respect and deserves none.

These are two possible conditions of a Commonwealth; and it is the duty of every Christian citizen to do all in his power to establish the first, and to prevent the second.

Every good citizen will labor for the maintenance of civil order and a pure administration of justice. It is not enough that he is not a law-breaker; he must take care that others are not. If good men refuse to prosecute

wrong doers, or to appear in court as witnesses against them, lest damage be done to their property or violence to their persons, the rights of every citizen will be at the mercy of the dangerous classes and crime will soon hold a carnival.

Doubtless a man may be a good citizen without being a Christian; but the duty of a Christian citizen to the Commonwealth, while it may have no wider scope than that of any other citizen, is of a higher order, and is enforced by more solemn obligations. The fear of God constrains him; the love of men animates him; a consciousness of his accountability as a moral being impels him. No self-seeking policy, no desire for popularity, no ambition for honor or power, are his governing motives. His aim is to serve God and do good to men.

In the ancient republics the individual was merged in the State, and was the property of the State. But he loved his owner with ardent devotion little short of idolatry. Intense patriotism prompted him to acts of self-sacrifice in enterprises often as unjust as they were heroic. In modern Europe the Government is the State, and the people an opposing force; the one tenacious of privilege and prerogatives, founded as it falsely claims on Divine Right; the other clamorous for equal rights, and elevation from the condition of subjects to the dignity of citizens. But in our country what do we see? The people, makers and masters of the State; makers of the constitution which organizes the State; makers of the laws which regulate the State; makers of the judges who interpret the laws; and makers of the magistrates who execute them. One of the kings of France said, "*l'etat, c'est moi.*" With equal emphasis and more truth the American people can say, "the State, that is ourselves;" and every citizen has the proud consciousness that he is an integrant part of the vast organism.

It follows that our Government, from its very constitution, must be as true an exponent of the morality, as of the intelligence of the people. We say that our laws are the expression of the popular will. They are more. They are the reflection of the popular conscience. When depraved voters have the power, they will elect corrupt legislators and magistrates, and these will pervert justice to dishonest ends, and spread more widely the corruption on which they feed and fatten, until they sap the foundations of public order, and fill the land with fraud and violence. It is therefore the obvious duty of every Christian citizen to exert his influence at the primary meetings to put honest and true men in nomination for office, and to vote for none but such at the polls. The security of our civil rights demands that Christian morality should become a positive force in our public affairs, and an indispensable qualification of our public servants. Without this, law will soon become a juggle of chicane; legislation, an engine of public robbery; and statesmanship will be lost in a labyrinth of dishonest and time-serving expedients.

That is the road to disorder, anarchy and the ruin of the Commonwealth. Let us ask the solemn question whether we are not making rapid strides in that direction? And if so, whether it is not high time for all who love God and their country to unite, regardless of name and sect, and apply the remedy at the ballot-box?

Next in importance to the ballot-box is the jury-box ; for there questions of property, reputation, and life, are decided. The most precious of civil rights is the right of life ; and this right can only be forfeited by crime. But how can life be made secure unless the penalties denounced by the law are inflicted on the murderer ? If a Christian escape from his duty as a juror by the declaration that he has formed and expressed an opinion as to the guilt or innocence of the prisoner, and that no testimony can change that opinion, he confesses himself incompetent to weigh the facts of evidence. If he plead conscientious scruples as to the penalty of death, he assumes a responsibility which does not belong to a juryman but to the Commonwealth.

His duty is to ascertain whether the prisoner is guilty in manner and form as charged in the indictment. He has nothing to do with the manner and form of the punishment. The laws provide for these.

If the juror permit himself to be so far moved by the apparent contrition of the prisoner, or by the tears of his relatives, as to lose sight of the victim who cannot appear in court to demand justice for his violated rights, he surrenders justice to undeserved mercy, and ignores his obligation to the Commonwealth. His duty as a Christian citizen is to render a verdict according to the evidence, on the responsibility of his oath, biased by no prejudice, no favor, no love, no hatred, no hope, no fear. The absence of this stern integrity from the jury-box in recent cases of note, added to a disposition to make undue allowance for provocations, and to admit a demoniac thirst for revenge as proof of insanity, has so far disarmed the law of its terror to evil-doers, that a modern Cain could say, not "My punishment is greater than I can bear," but "Hanging is played out."

Perhaps none of our civil rights are more persistently violated at the present time than the rights of labor. To learn a trade and pursue it for a livelihood, to contract for such wages as a man can earn, to work as many or as few hours a day as he may agree to work, are so clearly the rights of every citizen that it is passing strange that they should be disputed, and still more strange that any one should voluntarily surrender them.

It is admitted that men of all occupations have a legal right to combine for their own advantage, provided they do not encroach upon the rights of others. But when combinations forbid the non-affiliated to work for a living, and to contract for such wages as they please to accept, and for so many hours a day as they choose to work, and enforce the prohibition by social ostracism or physical force ; when they prevent boys learning trades, by prescribing the number of apprentices an employer may take ; when they presume to regulate the business of their employers as well as their own, and take into their own hands the management of capital which the labor of others has accumulated, they become oppressive, tyrannical and injurious to the Commonwealth. It is the duty of Christian operatives to keep aloof from such societies, and of Christian employers to resist by all lawful means their aggressions upon civil rights.

Capital and labor are mutually dependent. Neither can be made productive without the other. They are natural friends, and any man who, for selfish motives, foments discord between them, commits both a public and private wrong. The only conflict between capital and labor arises from the claim

which both parties make to the lion's share of the profits. There is doubtless injustice on both sides; for each takes advantage of any condition of the labor market which favors its own interest. But the weapon which labor arms itself with in its contest with capital—that is, *a strike*,—resembles a sword whose hilt is as sharp as its blade, and which wounds him who wields it as surely and as deeply as his antagonist. At other times it is the fellow of the unlucky blunderbuss of Hudibras, and—

"The gun well aimed at duck or plover,
Bears wide and kicks its owner over."

"The strike" is a foreign importation which ought never to have been domesticated on American soil, nor adopted by intelligent freemen. It betrays ignorance of the simplest axioms of public economy, and of the laws of production, supply and demand. It is bad logic and bad economy for labor to destroy or paralyze capital, in the expectation that capital will pay more wages. It is as absurd as the old way of collecting debts by locking up the debtors in jail, and thus depriving them of the ability to pay. Many years since, in a neighboring city, a mob destroyed some thousands of barrels of flour because the price was high. The owner simply reminded them that the price of an article can never be reduced by its destruction;—a truism which the most ignorant might comprehend. It is equally plain that the ability of capital to pay wages cannot be increased by a paralysis of the industry in which it is invested.

The strikes at the coal mines during the current and past years, inflicted on the miners a loss of several millions of dollars in wages, and probably an equal loss on the operators whose capital lay unproductive. But these were not the only losses. The strikes diminished the production of coal and kept at an unnecessarily high price an article of prime necessity. All consumers of coal suffered. Manufacturing and transportation, two branches of industry in which coal is consumed in vast quantities, were obliged, in self-defence, to add the increased cost of fuel to their products and freights, and all classes of people were, and are still, compelled to pay more for nearly all the necessaries of life, than they would have paid had the price of coal been five or six dollars a ton instead of seven or eight. Now when we consider that all producers are consumers, and that the strikers themselves must also consume while they cease to produce, we may form some conception of the enormous loss which this Commonwealth and the country has sustained in consequence of these strikes.

I have referred to the strikes in the coal regions because they furnish a conspicuous example, and the public detriment they have caused has been great and widely extended. But all strikes produce similar effects within the circle of their influence. If unsuccessful, they advance prices in consequence of diminished production; and if successful, they advance prices because the increased cost of labor must be added to the price of the articles which labor produces. They are also the prolific parents of a succession of strikes, for they place other working-men at a disadvantage, and a general advance of wages becomes inevitable. It is impossible for wages in one oc-

cupation to continue for any great length of time higher than in others which are equally agreeable and which demand equal intelligence and skill.

In consequence of this action and reaction between wages and the cost of living, the working-man soon discovers that his increased wages will purchase no more of what he consumes than before the advance; and that the comforts and luxuries which he can command, depend upon the *purchasing power*, and not on the *number* of the dollars which he receives. I presume that any intelligent mechanic, or factory operative, who now receives three dollars a day, will admit that he cannot feed and clothe himself and family any better than when years ago he received two dollars a day,

I admit that part of this result is due to the depreciation of the currency, and part to excessive taxation; but these will not account for the whole, nor for more than half of the advance in the cost of living. A large part can be accounted for in no other way than the forcing up of wages by combinations, and the reaction of wages on the prices of the products of labor.

It is plain to my mind that intelligent co-operation, and not the strike, is the remedy which promises most effectually to elevate the working classes to prosperity and independence; but as my time has expired, I waive the discussion of that subject.

Permit me to say in conclusion that our duty to the Commonwealth, is part of our duty to God. He serves God best, who serves best his fellow-men: and we have the power to serve them by our influence on legislation and on the choice of public officers. We must take care that the laws shall not be so framed as to become a pretext and apology for wrong. We must reject with scorn the amphibious morality which prescribes one code for public officers, and another for private citizens. Moral distinctions are not so elastic. They are solid as the foundations of the earth; immovable as the pillars of heaven. The legislative or administrative officer who would repudiate the public debt, is a dishonest man; and if he could and dared, he would repudiate his own. The politician who joins hands with robbers for public plunder, and in whose pockets are bribes for corrupt legislation, is a wicked man: and so soon as social profligacy shall be winked at as political profligacy too frequently is, he will leap forth a full grown villain at a bound.

The Christian must recognize the law of God as the supreme law of the Commonwealth;—a law which is the expression of immutable justice:—a law "whose throne is the bosom of God, and whose voice is the harmony of the world." In every conflict between divine and human law, the Christian must answer as Peter and the other Apostles answered the Jewish Sanhedrim, "We ought to obey God rather than men."

Essay of Rev. S. H. Nesbitt, D.D.

DUTY OF THE CHRISTIAN CITIZEN TO THE STATE.

In the relations of the State to morality and religion are bound up questions, delicate, important, far-reaching, and whose consideration is now challenging the attention of most thoughtful minds. These questions are catalogued among the objects that came within the scope of this Methodist

State Convention, that they may be restated according to the improved ideas of the passing present. Let us advance to their discussion as American citizens, charged with the trust of keeping the spirit of civil and religious liberty alive in the world; as American Methodists, responsible for the right training of a large proportion of this great nation; and as American Protestants, co-laborers with all other evangelical peoples in the task of bringing the world back to God.

Were it possible to conceive of a State sanctioning bald atheism rather than some form of religion—commending a mere negation rather than a system of positive morality—it would require no prophetic afflatus to predict its early and utter disruption and ruin. Atheism tends to anarchy, revolution, destruction; and its votaries, if such exist, never can be good citizens. But no State, unless France may have been a momentary exception, has ever existed without religion of some sort. Religion is a necessity of the State, as well as of the individual. This is especially true of a republic. No Government founded upon the people can long survive the wreck of public virtue. Religion must ever be the inspiration of its best and truest life—an impalpable atmosphere, inwrapping, touching, affecting all its interests; the fruitful fountain of its streams of civilization, wealth, knowledge, liberty. In the State, as in the individual, there is no real character without religion, no substantial prosperity, no desirable growth. A wise State, therefore, will never permit morality and religion to be divorced from its constitution and laws, or extirpated from the conscience of its citizens. The act would be suicidal. The State would tumble into ruins.

American State constitutions, ancient and more recent, recognize the value of religion in the State, and provide for legislation looking to its maintenance and protection. In this they are not peculiar. Early nations made religion a chief object of State, as in the ecclesiastico-political economy of Judaism; or as in the worship of the gods enjoined by civil enactments throughout Egypt, Greece, Persia, and Rome. Later nations have followed this old-time example, providing for the support of religion, and most of them uniting the Church with the State. But our American constitutions here adopt a policy peculiarly their own. They enjoin morality and religion, but with universal toleration. They protect all citizens in their religious views, however peculiar and diversified, but inhibit an establishment of religion, taxation for its support, compulsory attendance on religious worship, and every thing that interferes with the most perfect freedom of conscience.

Now, what religion is it that these American constitutions enjoin? Is it blank Atheism, a no-religion, a cold abstraction, a mere negation, overarched with a lowering sky on whose broad face is written no promise of good to man? No. Is it Mohammedanism, Confucianism, Boodhism, Brahminism, or any of the multiplied forms of Polytheism? No; it is Christianity. The founders of the Republic and the framers of our State constitutions could not possibly have had anything in their thoughts but Christianity when they enjoined religion as necessary to the public weal.

So evident is this that it has been maintained by eminent judicial decisions, as in Pennsylvania, whose Supreme Court has decided that "Christianity is

part of the common law of the State." Ohio, thus far, is the only State in which an adverse decision has been made, its Supreme Court declaring that "neither Christianity nor any other system of religion is a part of the common law of that State." But recently, in direct opposition to this, the Superior Court of Cincinnati decided, by Judge Hagans, that "Christianity, not in the sense of ecclesiasticism, is the prevailing religion of the State;" and by Judge Stover, that "revealed religion, as it is made known in the Holy Scriptures, is that alone that is recognized by our Constitution, and has, by a long series of legislative enactments, been sustained by the General Assembly." It is not difficult to reconcile these conflicting judicial decisions. It is only in a modified sense that Christianity is a part of that common law of any State—of Pennsylvania, of Ohio, of the United States. It is not any where a part of the common law in the sense that a violation of its precepts is an indictable offence, except where those precepts are incorporated in the civil statutes, as in the case of blasphemy and the desecration of the Sabbath. But it is part of the common law in the sense that its spirit permeates and affects all the civil statutes, and also in the sense that it is the only religion referred to in our different State Constitutions. Our civilization, our laws, our language, our customs, the very atmosphere that embraces us in its impressible drapery, are all Christian. So too the State. Why should it not be so? Christianity is the highest and purest morality. It embodies, condenses, transcends the excellences of all known ethical systems, and teaches a nobler virtue than any found in ancient philosophy, in the Vedas of India, in the Koran of Mohammed.

The first duty of the Christian citizen to the State is to see that the standard of morality and religion, lifted up by the founders of the Republic and draped about our Constitutions and laws, shall never be lowered. It is doubtful whether we should agitate such changes in our National Constitution as would insert in that grand old Magna Charta of our liberties the names God, Christ, and the Bible. Here we may differ. But we can all stand together and demand that no profane hands shall ever be allowed to mutilate the standard of morality and religion given to us by the fathers of the Republic. Let us mass our forces here. Let us oppose forever any emasculation of these organic laws, and send them forward along the coming ages to bless the generations that shall multiply upon this Continent. They shall stand. No sacrilegious touch shall deface them, or abate their force, or lower their sanctity; not a jot, not a tittle.

It is a second duty of the Christian citizen of the State to see that the interpretation put upon the morality and religion enjoined by our Constitutions and laws shall never be less than Christian. That was clearly the intent of the framers of our organic laws, as the Courts, with a preponderating voice, decide. We must indorse them, and insist that this decision shall stand. Christianity is the law, but not in an offensive sense, of our various Commonwealths and of these United States. It is the supreme law, established in harmony with the utmost liberty of conscience. It will well become us as Christian citizens to see that it is the acknowledged law. Here again we may stand together. The religion enjoined by the State, so far as it takes

any particular form, is Christian. Let this fact give color to its legislation, its administration, and its judicial decisions.

It is a third duty of the Christian citizen to the State to promote public virtue in all possible ways and by all justifiable means. This general assignment of words embraces too many departments of labor to be even mentioned in detail in an essay of twenty minutes. We can only select a single class of duty as an example of the many. It is the most imperative duty of the hour for the Christian citizen to purify politics, and to seek to elevate to places of trust and power none but men of integrity and character. This he cannot do without attending all elections, and especially the primary ones, where men and issues receive their color and shaping. Nor can he do this if he is an utter slave to party. He must let politicians know that they cannot be sure of his vote unless they nominate good men for office. Yet we vindicate political parties. They are as important in the State as denominations are in the Church. They represent opposing policies and measures, and by agitation and discussions impart new impulses to political science. Let parties then continue to live and flourish. But morals have a value superior to politics. Religion has an importance in the State that a tariff never can have. And politicians ought to be made to know that Christian citizens will not always accept debauchees, drunkards, gamblers as candidates for office, simply because they are politically right. Tell them this, and repeat the admonition in word and deed till reformation is secured.

It is the fourth duty of the Christian citizen to see that the moral and religious sentiment shall not be divorced from education in the people's colleges. In our organic laws knowledge and religion are associated together, and recognized as pillars of the State. The attempt to disunite them, and to extirpate religion from the public schools, is a fraud upon literature, and impeaches the wisdom of the age. Here is work for the Christian citizen, to prevent our public schools from becoming godless, to see that the blessed volume of our faith is not banished from them, and so to counteract schemes that must prove subversive of the Republic and its institutions.

It is a fifth duty of the Christian citizen to the State to keep himself equal to the highest demands of the State upon him as a moral agent. This requires in him perpetual self-improvement, a constant cultivation not only of the intellect, but of the moral, the spiritual nature, as well. To exalt talent above virtue, to train the intellect and neglect the heart, does not furnish the brightest endowment for good citizenship. Greatness of character springs chiefly from force of soul; and eminent fitness for the duties that we owe to our country arises more from moral than from mental worth. Cultivated Christian intellect is the safest as well as the mightiest force that leaves its traceries on the face of society; the thoroughly reliable as well as the most penetrating and imperishable. The men of mark in every age are such as consult the public good. In their thoughts man is great as man, and his well-being and improvement are held to be the great end of thought and toil. They embody in their own history the words of Infinite Wisdom: "We live not for ourselves." It is such a spirit that endows us for the highest citizenship; that makes the Wycliffs and Asburys, the Miltons and Washingtons,

the Wilberforces and Henry Martyns, of every age, and that has added in our age the name of Abraham Lincoln to the list of earthly immortals.

Hon. H. L. Richmond, on behalf of the Committee, offered the following resolutions, viz.:

Resolved, 1. That in a Government like ours the people are responsible for the character of their laws, for they, through their representatives whom they elect, make them.

Resolved, 2. That to purify the Statute Book, we must purify the ballot-box, and withhold our suffrages from men morally unfit for office.

Resolved, 3. That while we recognize the necessity that, in a Government like ours, parties should exist, yet no party has a right to command unconditionally any man's vote, and that we owe fealty to party, just so far, and no farther, as party, in the selection of its candidates, shows its fealty to virtue, integrity, intelligence, Christian morality, and fitness for the position.

Rev. Dr. Hodgson—I am prepared at once to vote for these resolutions, but not without some little questioning of some of the doctrines to which we have listened. I do not know where the State enjoins religion, or what religion the State enjoins. I do not know how I am going about resisting any attempt at lowering the standard of religion which the State has supplied. I never knew the State exacted of me that I should be religious farther than that I should observe its laws. I should like a little more light upon this subject. Furthermore, I have to learn that the State intends to teach religion in her common schools. If she does I think she ought to be a little more particular about the priests of her religion. I think they ought to undergo some examination in regard to their religious views, to have some endorsement. I think we need some colleges to prepare, religiously and theologically, the priests of the State—the State teachers of religion.

Judge McCalmont—I coincide with the resolutions, although I don't believe that the State will particularly train us in a religious way. I don't understand that we are going to dictate or to say to anybody that they are going to form our religious life. I think, with the Doctor, indeed, I know, that Methodist society is sufficient for me. It gives me all the occupation I want outside of my family, so far as public meetings are concerned; so, in that respect, I am in accord with the Doctor.

But there is a sort of Christianity underlying the State, and so much so that I believe Aristotle and Plato had some scintillations of it; and the remarks about Christianity being a part of the common law are very correct. Judges, not Churches, have announced it, and they have been the strong upholders of law and the most efficient co-operators of the Church in putting down blasphemy in public; and they are men of fixed religious character generally, even though not members of the Church. But when we say Christianity is a part of the common law, we do not mean its teachings are incorporated specifically, but we do say they are part, not only of common law, but of the statute law. And the common law is in perfect conformity, too, with our holy religion. What law of nature teaches me to take care of my poor neighbor? It teaches me, you may say, to take care of my poor child

or father, but what dictate of nature will teach me to take care of my poor enemy or neighbor with whom I have no sympathy? And yet, in our public laws, provision is made for taking care of them. Provision is made in our laws for taking care of everybody that cannot take care of themselves. And this runs through our law. This principle runs farther through the law than you may think for. Take a mechanic's lien. You may say, What has that to do with Christianity? Let us see. You must see that the man who furnishes your sand and lime, etc., is paid. The State requires this. Now, is there any law of reason for it except you find it in the spirit of Christianity? It is as I heard Judge Pearson say on a question of damages, in the case of a man who fell into a sewer, "Well, I can't give you any rule except you must apply the Golden Rule."

This spirit permeates our laws. The Constitution of the United States guarantees to every man the right to worship God according to the dictates of his own conscience, and in this State of William Penn Christianity is distinctly recognized. Although the Constitution of this State does not recognize it any farther than the Constitution of the United States, yet it is in the early laws; and all down from that time to this it permeates the common law.

T. W. Price, Esq.—Before the vote is taken on the resolution under consideration I take the liberty of suggesting a few thoughts, and especially as they were elaborated in the first essay. They were all good, but I desire to say a few words in regard to the first, as that touched upon what I recognize as the immediately practical part of this business—the duty of the Christian to the State. I need not say to that portion of the audience living in Philadelphia that I am something of a politician—a politician, however, that never asked for, and never saw the day that I would accept, a public office; and I don't believe the day will ever come that I will be willing to take a public office; and yet, sir, scarcely an election has been held in the last twenty years that I have not given that day to the election, either as an officer inside or standing outside with an apron, and handing out tickets. My idea in regard to the duty of the Christian to the State is this, that every man should feel that the responsibility of good government rests upon his shoulders, and he should act as though he were wholly and entirely responsible for the condition of the public morals so far as laws and their administration are concerned.

Now, sir, the fact in the case, in regard to the political condition of things in this State, is absolutely frightful—*frightful!* I was thinking during the reading of the first essay of the actual condition of things in regard to the members of the Legislature (and this being a State Convention we may properly talk of State matters). I was thinking of the seventeen members of the Legislature just elected from this city. They are substantially the men that were there last year and the year before, and some of them the year before that, and before that again; and I will undertake to say that not more than five of them come up to the average of intelligence or probity.

Now, that is a fearful statement to make; and yet I have no doubt of its entire truthfulness. Of the other twelve, some of them are notorious gam-

blers and profligates of the worst possible description that curse this community, engaged in nearly all the fearful broils that take place in our midst. And yet, these men are elected, year after year, and year after year, with scarcely the semblance of opposition.

So fearful is this state of things that it is almost as much as you can expect to get a man nominated (because, after all, there is where the work is done) in either party for the Legislature, that has any claim to respectability, that anybody believes intends to be honest when he gets to Harrisburg. Why, sir, such is the condition of things in our Legislature that they make no sort of secret, it is as clearly and publicly known, that they are paid for the legislation enacted—the great bulk of it—as the fact that they go to Harrisburg to attend to legislation at all.

Now, we say these things must be regulated at the ballot-box. But, unfortunately, it is getting as bad in this city as in New York, where the ballot-box is recognized as simply a farce. It don't really mean anything at all; it is simply a confirmation of the previously determined action of a society known as Tammany; and the elections in this city are becoming very little better.

Now, what is the remedy? I hold that the religious people of this Commonwealth are responsible for this condition of things. I say, sir, that the Methodist Episcopal Church, forming a very large portion of this State, is very largely responsible for this state of things. Why, sir, we are too religious to be good citizens; too respectable; too busy. For I hold, sir, the man is not a good citizen who does not do all he can to protect the Government in its purity; and the man that does not watch, as well as pray, in regard to the primary elections and caucuses, does not fill up the measure of his duty as a good citizen.

Why, sir, it is a remarkable thing to see a man holding an official relation in the Church, with an apron on, on election day. You look at him with amazement. This ought not so to be. Now, I know something of the politicians of this city, and I undertake to say that they are the veriest cowards on the face of the earth, and that good men in almost any locality can frighten them out of their wits.

Now, what is our duty, as citizens, to the State? Why, sir, we must either change this condition of things, or God Himself can hardly save this Commonwealth, and He won't do it if we don't do our duty; we have no right to expect it. I regret, sir, that we haven't a Convention to talk of just such things as these, because, to my mind, it is a frightful consideration that the legislation of this great State is in the hands of bad men—men that we would not trust with our private affairs, or with our business; men with whom we would not associate; and yet, year after year, they are sent with a distinct and clear public acknowledgment that they go there not to make laws for the benefit of the people, but to make all the money they can out of special legislation.

I heard it stated at a meeting of the citizens that the legislation of the Commonwealth in the last three years amounted to over four thousand pages, and yet legislation for the citizens amounted to about two hundred pages;

and still we send these gamblers and riotous and illiterate men over and over again to do just this thing. There must be an end to it. As a good citizen said to-day, it is the people of this Commonwealth that must put an end to it by giving a little of their attention to their country.

Col. Cummings—I think we shall certainly be better citizens for this Convention; we certainly ought to be. We have heard enough to make us very much better if we act upon what we have heard. And yet, some things have been said to-night to which I cannot give my hearty assent. It is a very general belief—and the reason why I take issue with it now, it having been embodied in one of these able papers, is because at the bottom is a source of misconjecture that we have heard to-night. It has been proclaimed that party organizations in this country are necessary to it. I desire to say here, sir—and record the expression as my firm conviction—that the parties in this country, from the beginning until this hour, have been its very bane, its curse. I mean that exactly, without qualification. I mean that there has been no good in them as parties. They have led to all the corruption of which we have heard, to all the violations of law. It is parties that induce respectable citizens to sanction violation of the laws. The members of each party will screen their associates. We have seen it. I venture to say that, taking the question of elections, the ballot-box, the source of our power for good or ill, either elevating, or else, like Pandora's box, becoming our curse, I say there has not been for years, in this city, an election where there has been a motive for a contest. It has been a continual contrivance how the greatest frauds could be perpetrated by either side against the other. Why need we conceal this? What makes parties necessary? It was not so in the beginning, when the country was first settled; not until men began to learn mischief were they organized. This the speaker illustrated by a historical incident.

Rev. E. W. Kirby—I think, sir, we are not so much to complain of parties as politicians. I don't believe, sir, that this Government could be carried on without these party organizations, but politicians have been the bane of this land. It is a well-known fact that, when you attempt to attach to either of the political parties anything that will even help their moral character, politicians are very apt to step in and treat the matter very cautiously. They tell us that we ought to be careful how we introduce this, that, and the other.

A good deal has been said here to-day about the public school question. I don't think we have, as citizens, so much to fear from the Roman Catholic Church at that point as from politicians that watch this matter. If you go to the city of New York you will find politicians have manipulated this whole matter from beginning to end. The Roman Catholic Church have said to them: "Give us $120,000 and we will give you our votes." And if we were to trace this matter farther we should find that politicians, not parties, have been the bane of every republican Government.

And while up I desire to speak with regard to the duty of the citizen to this Government. I would like to have asked, when you spoke of the Chris-

tian citizen attending the primary elections, the nominating conventions, the places where this work is done, if the Christian minister is expected to do that work; and would like to know whether you will not say of the Christian ministry, that they are preaching politics.

Further, I would like to know if you would like to have your minister go with you into nominating conventions, to assist in carrying on this political machinery. I must say I think the theory presented here to-night not altogether correct.

The vote was here taken on the resolutions, and they were adopted.

Rev. T. A. Fernley, of the Committee appointed to consider the expediency of holding another Convention, presented the following report:

The Committee to whom was referred the matter of holding another State Convention, after due consideration, beg leave to present the following for the action of the Convention.

We regard the present meeting of the Methodists of the State of Pennsylvania as having proven itself a gratifying success, and believe it will result in profit to the Church and to the cause of Christ.

In view of this, we present the following:

Resolved, 1. That another Methodist State Convention be held the latter part of October, or in the early part of November, 1871.

Resolved, 2. That a Commission of two, one of whom shall be a minister and one a layman, be appointed from each Conference in the State, to whom shall be committed the fixing of the precise *date*, as well as the *place*, where said Convention shall be held, and to make all necessary arrangements for the same.

Dr. Loomis saw no occasion for holding another Convention.

Judge Richmond—If I were to judge from my own feelings I could not hesitate for a moment in settling the question in my own mind. I am satisfied that great good will grow out of these Conventions so long as conducted in the spirit in which this Convention has been conducted. I am in favor of adopting the report of the Committee.

Dr. Dashiell—I would like to suggest that we submit to a Commission of two the propriety of holding another Convention.

Rev. I. H. Torrence was favorable to holding another Convention on account of its influence on the community.

Rev. W. J. Paxson moved to strike out "71" and insert 73.

The amendment did not prevail.

The report of the Committee was then adopted without amendment.

JUDGE MCCALMONT moved that the President appoint the Commission and announce them through the papers. Carried.

The Committee on Statistics reported through Rev. I. H. Torrence, that they had made such additions to their report as had been furnished them, which were very meagre.

On motion, the Convention adjourned *sine die*.

Prior to dismissing the audience the President said:

BISHOP SIMPSON'S CLOSING SPEECH.

I desire to express, as I have no doubt those associated with me would join me in doing, our thanks to the Convention for the courtesy shown to the presiding officers; and I trust that, in returning to your homes, you may carry with you, dear brethren, wherever you may be, increased love for the cause of Christ, and a determination to work for the interests of the Church to which we owe so much. And as a result of this Convention I hope that the minds of delegates will be turned to what can be done. You have thought of the Church, its interests, its relations to society; all these have come up before us in various ways. And now I trust you will study, during the time to come, what can be done to put our institutions on a broader basis, and to develop them so that they will have increased power. Much may be done yet in Pennsylvania. We have a goodly heritage. I was struck with the fact that the population of Pennsylvania is just about equal to the population of the whole six New England States. They are in advance of us in many things, though they have struggled in Methodistic operations; and when we look at the Conferences around us, the States around us, we shall find some useful suggestions, I think. And I wish that, where there are men of wealth in your neighborhoods, you would suggest to them the propriety of setting apart a portion of their wealth for establishing on a broader basis our literary institutions. This I trust they will do.

I should like if we could plan something vastly greater than we have yet had, and also to found our orphan institutions and Homes, and endow them with a greater amount of means. I confess frankly to you there has floated through my mind somehow in the past, and I dream now, that somewhere here in Pennsylvania, possibly between this city and Baltimore, somewhere on these great thoroughfares, will yet spring up a realization of the thoughts that rested in the minds of Coke and Asbury when they met together to plant the first Methodist College in the United States; and I have sometimes thought that, possibly before the century closes, from the ashes of old Abingdon, or some point round it, will rise, with more than its former glory, the institution which shall be a credit to our Methodism and realize

the thoughts and prayers of the old fathers of the Church. I think there is money enough, and I can scarcely drive away from my mind the conviction that the prayers and efforts of those old fathers of the Church are not to be set aside by the torch of the incendiary; not to be buried forever by the opposition of enemies; but that, in renewed form, though years have passed, and generations have gone, old thoughts will yet germinate and bring forth fruit, and that our children will sit under the shadow of those institutions which yet shall grace our land. It may be a dream, a fancy, but I do think there is something like—I will not say retribution, for that is not the idea, but God working out grand results from the old ideas that seem to have passed away, and that where good men have labored and sown the seed, though it should lie dormant as long as the grains of wheat in the pyramids and catacombs of Egypt, the sunlight will make the seed germinate and produce an abundant harvest. Be that as it may, much yet remains to be done in Pennsylvania; and Pennsylvania ministers and laymen, who love the Methodist Church, have only to communicate their thoughts to each other, to awaken the sympathies of each other, and join hand and heart together, to make our Methodism more glorious than it ever has been. God grant we may see it very speedily extending over and blessing the land.

Let us now join with glad hearts in singing:

"Praise God from whom all blessings flow."

The Convention rose and sang the doxology, and were dismissed with the benediction by Bishop Simpson.

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